NOVEMBER 1957

The METHODIST WOMAN

Child's Thanksgiving

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The METHODIST WOMAN

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Cover: In 1863 President Lincoln issued the first proclamation for a national observance of Thanksgiving. To most Americans 1621 in Plymouth Colony, New England, marked the first Thanksgiving. Scholars say days of thanks stem from ancient times. A child's thanksgiving photo by Eva Luoma Photos, Cove Station, Weirton, West Virginia.

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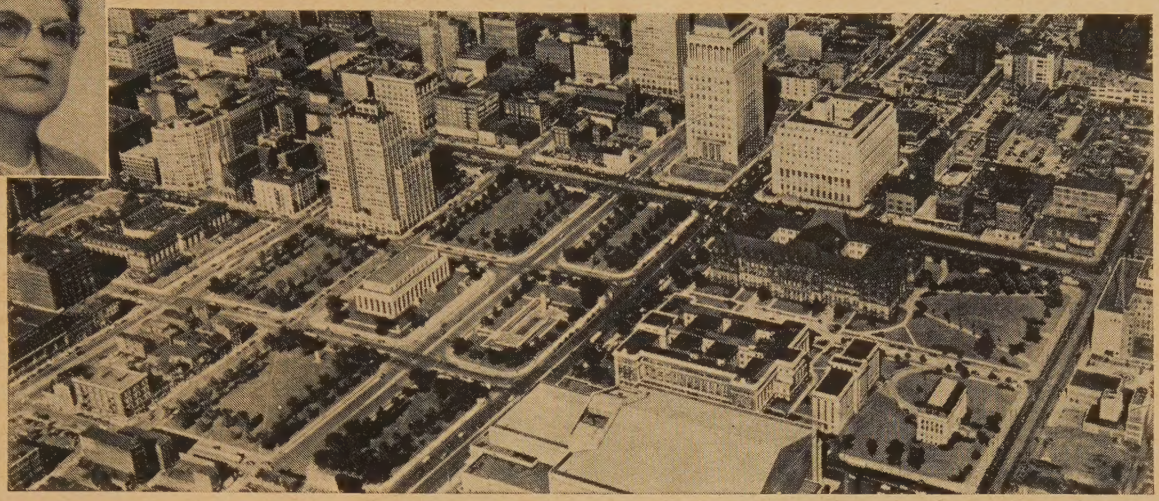
A Greeting from MRS. CECIL KANE, General Chairman of the Fifth Assembly



"Meet Me in St. Louis..."

THE St. Louis Conference Woman's Society of Christian Service extends greetings to he women of The Methodist Church as they come to Missouri o attend the Fifth Assembly of the Woman's Society of Christian Serv-ce. It is an honor for the confer-nce and the women of St. Louis to ave you come to our city, and we ssure you that a very genuine nidwestern welcome will be await-ng you.

St. Louis, the crossroads of the ation, spreads herself along a rescent-shaped bend of the Mis-issippi River with suburbs on the orth, west, and south, proudly aking her place as the nation's ighth largest city.

Three transcontinental highways, wenty-two bus lines, eighteen rail-oads, and seven airlines serve the metropolis.

Fur trading, which brought St. Louis into being, has made it the world's largest fur market, but the city's stability and growth can be attributed to its broad industrial base of 357 diversified industries, which makes the city an industrial giant, growing, rebuilding, and ex-panding.

More than twenty first-class hotels and various motels dotting the major highways are preparing to entertain the 10,000 women we are expecting to attend the Assembly.

Four miles west of the main business district and extending almost to the western city limits is Forest Park, the second largest municipal park in the United States, covering some 12,000 acres. It was part of the site of the 1904 World's Fair. Reminders of the fair are the lagoons, art museum, and pavilion, along with such new additions as the zoo, the Municipal Theater, the Jewel Box, and the Jefferson Memorial.

The St. Louis Symphony Orchestra, the second oldest in the United States and one of the finest, is evidence that from the earliest days St. Louis has welcomed the arts. More than $90,000,000 is being spent for public housing, this along with a fine public-school system, two large universities, and hospitals have made the city a center of research in social sciences, engineering, and medicine. Barnes Hospital, under the auspices of The Methodist Church, with its renowned surgeons and its connection with Washington University, has made St. Louis one of the world's great medical centers. Churches of every denomination fill the spiritual needs of St. Louis. Forty of these churches are Methodist.

South of the downtown section in the midst of the "Inner City" Kingdom House stands in an area of a great housing project; undergirded by Methodist women it faces a future that is probably unparalleled in its fifty-four years of service as an agency of the church.

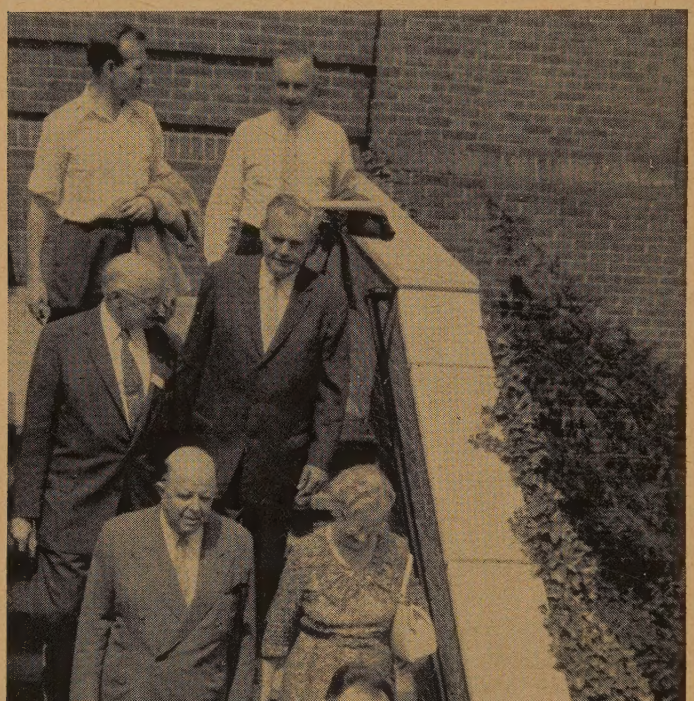
Out in the suburban area of Webster Groves, Epworth School for Girls, a project of the Woman's Division, is located on a beautiful wooded campus of thirteen acres. Here a pattern of character building is at work in a definite long-range plan that has as its aim the rehabilitation of the unadjusted teen-age girl.

Great things can come from this Fifth Assembly with its theme "Christ's Message for Today." Together we shall share in this great Assembly and may there come a new commitment to our purpose and a new understanding of our responsibility one to another and to the entire world in the knowledge that truth shall set man free.

Ecumenical Thinking at Yale

by
MRS. FRANK G. BROOKS

These eleven Methodists watch their steps! Mrs. Frank G. Brooks walks with Dr. Eric Baker of London.



WHEN? July 30, 1957–August 5, 1957.

Where? Yale Divinity School New Haven, Connecticut, with its Georgian architecture—every column and cranny freshly painted white!

Who? The Central Committee of the World Council of Churches with impressive representatives from overseas: the Archbishop of Canterbury, England; Bishop Otto Dibelius, Germany; Bishop Santo Uberto Barbieri, Argentina; Metropolitan James of Melita; Bishop Leslie Newbegin of India; Dr. Martin Niemoeller of Germany and many other "not so lesser" personalities!

Why? To scrutinize some of the problems of the world and of the World Council of Churches and to offer constructive suggestions for solving these problems!

The ninety-member Central Committee[1] approached its problems and made its decisions in a spirit of humility, yet ever conscious of a divine authority. It "urged," "requested," "voted," "reaffirmed," "assured," "received," and "instructed" on a variety of subjects.

To speak for approximately 170 member churches (denominations) is not an easy assignment. To represent 170,000,000 people in fifty countries throughout the world, including Protestant, Eastern Orthodox, and Anglican churches is a responsibility that the members of the Central Committee do not take lightly.

Though Yale Divinity School—as a meeting place for the Central Committee—was tidy and dignified

ther than colorful, individuality
ıd distinctiveness were shown not
ly by the electric comments of
me of the members but also by
eir dress. Memorable are the
nk robe of Metropolitan Juhanon
ar Thoma of Travancore, India;
e clerical collar and breast cross
Dr. Franklin Clark Fry, the
le chairman of the Central Com-
ittee, recently elected president of
e World Lutheran Federation;
e white robe of President Chan-
an of the United Theological Col-
ge of South India; the neat busi-
ss suit of President Nathan
usey of Harvard University.

The membership of the Central
ommittee is largely clergy. One
comes acutely aware of this when
e looks at an academic proces-
on, such as the one pictured on
ese pages. She is more aware
it, however, as she listens, with
ep interest, to the voices that
e raised in the Central Com-
ittee itself and in the smaller
scussion groups. All of us, how-
er, must become articulate when
e return to our own communities
ıd speak in our own tongues. One
els a compulsion to share the
nazing unity and diversity of the
entral Committee. I constantly
arvel and am daily thankful for
ıe very existence in this atomic
ge of a World Council of
hurches!

The language of the Central
ommittee is English, for it is the
re individual who does not under-
and that language. A few, how-
er, speak in German. Bishop
ilje of Hannover, Germany, is one
ho, at times, uses German, though
e speaks fluently in English and
ith greater accuracy and pre-
sion than many who were born
the United States. Two gentle-
en from France speak French at
l times. Translators—excellent
ies—are always at hand.

Theme

The main theme of this 1957
eeting of the Central Committee
the World Council of Churches
as "The Calling of the Church
Witness and to Serve." Two
refully prepared, but very differ-

The procession moves to the worship service. Methodist Bishop Barbieri, one of the six presidents of the World Council of Churches, is first to the left.

ent, papers on this theme were presented by President Chandran of India and Dr. H. Berkhof of the Netherlands.

The Committee, however, really came alive when Sir Kenneth Grubb and Dr. O. Frederick Nolde, of the Commission of the Churches on International Affairs, presented the paper on "Atomic Tests and Disarmament." There was sharp disagreement on this paper in the Committee and a lively debate ensued, with Christian leaders from many countries taking issue on how far the Church should go in pressing for "the banning of the bomb."

The Archbishop of Canterbury suggested that pointing out the basic Christian principles involved was better than offering concrete advice. The Bishop of Chichester, who has been prominent in recent debates on the subject in the British House of Lords, said he thought "the churches must concern themselves with the moral issues raised by using the weapons," especially as international groups of scientists and Albert Schweitzer had already spoken on the subject. "If we are silent," he said, "we should be failing in our duty."

Dr. Alan Walker, Australian Methodist, said that many of the member churches of the World Council of Churches had already spoken out about ending nuclear tests and that the people of the world looked for a lead. "Having spoken to hundreds of groups in the Australian Mission to the nation," Dr. Walker told the Committee, "I can testify to the interest of the common man in the Church's attitude on war and peace. If the Christian Church has no relevant delivering word to say on peace, I question whether millions will listen to what we may want to say on redemption and eternal life. Testing represents the immediate threat to human welfare. Let us boldly call for the halting of hydrogen tests now."

Several days later—on August 5—a statement on atomic tests and disarmament was approved as was also a message to churches. The full texts of these documents were

printed in the August 6 issue of *The New York Times.*

It is difficult to shorten these significant statements. Briefly the Central Committee urged:

• That governments conducting nuclear weapons tests "should forego them at least for a trial period, either together or individually, in the hope that others will do the same, a new confidence be born, and foundations be laid for reliable agreements."

• It also requested that churches in the countries directly concerned should communicate the statements dealing with the banning of nuclear weapons to their government and instructed Committee officers to seek ways of transmitting the statement to countries in which the Council has no member churches.

A few of the other significant actions of the Central Committee follow:

• It voted to secure for a three-year period a "competent consultant" who "could help the churches to help one another more effectively in the field of racial and ethnic tensions."

• It reaffirmed its Evanston stand declaring that "segregation, based on race, color, or ethnic origin is contrary to the Gospel and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ." It re-emphasized the tasks of churches in challenging "the conscience of the societies in which they are set." It requested that the resolution should be sent with a special letter to the Union of South Africa and other areas of racial tension.

• It expressed thanksgiving for improvement of race relations in many areas and "rejoiced" in those instances where "devout pastors and laymen, some at the risk of economic status and even of life, have exercised wise, patient, and persistent witness in this crucial issue."

Miss Helen Turnbull of the World Council staff talks with Metropolitan Juhanon Mar Thoma of India.

• It received the draft plan o integration of the World Counc of Churches and the Internationa Missionary Council and com mended it to the churches "fo study and prayerful" considera tion.

• It instructed the "Executiv Committee to arrange for a stud to be made of problems of religiou liberty arising in Roman Catholi and other countries." The Com mittee reaffirmed its stand on re ligious liberty and requested th World Council of Churches office and staff to support its membe churches in all situations where th liberty of the churches is politicall or otherwise infringed or imperile

• It sent a fraternal message t Professor Laszlo Pap, former dea of the Reformed Theological Sem nary in Budapest, expressing hop that he will be able to participat in future meetings.

• It admitted five new membe churches, one of which—the Evan gelical Lutheran Church—is fro the United States.

On Sunday, the Archbishop o Canterbury preached. His text wa from 1 John 3:2: "Beloved, no are we the sons of God . . ." A the beginning he spoke simply "We are now God's children be cause God has chosen us to be o his family. . . . As his family w are in a domestic relationship, blood relationship through th blood of Christ. . . ." At the en of his sermon—after pointing ou dangers and difficulties—he sai simply: "We in our family fellow ship here are encouraged to loo forward, to hope, to believe in ou future, to reach out to Christ– and having this hope to purify our selves even as He is pure."

The Central Committee of th World Council of Churches close with these words: "We commit our selves to Thee . . . confident tha Thou art working more wisely an more powerfully among us than w understand."

[1] See *The Methodist Woman,* November, 19 and December, 1956.

Christian Education...
a stream of blessing

by
MYRON F. WICKE

METHODISTS can remember with pride that the famous Christmas Conference in 1784 which organized the Methodist Episcopal Church also planned for the first Methodist educational institution. It was Cokesbury College at Abingdon, Maryland, named for the first Methodist bishops, Thomas Coke and Francis Asbury.

In the sermon delivered at the laying of the cornerstone of Cokesbury College, Bishop Asbury stated the key reason for the institution when he predicted a "stream which should spring from this opening fountain of sanctified learning." The stream has continued to flow ever since, giving American Methodists a great heritage for which they should be truly grateful.

We can, however, live off the heritage of our fathers only so long. Sooner or later we must rethink, restate, and recommit ourselves to what we hold essential. Our fathers have labored and we have entered into their labors, and among their gifts to us are wonderful schools and colleges. Invariably these resulted from great and widespread personal sacrifice. We now have the responsibility of carrying on where our fathers left off.

From the very beginnings Methodism held that Christian education was essential to a strong church and to a Christian society. Do we hold the same faith today? This is now *our* problem, and no one else can solve it for us.

In 1914 a leading layman from the state of Georgia, Mr. Asa Candler, was confronted with the same question. He finally determined to give one million dollars to move Emory University from Oxford to Atlanta, where it was thought the institution would have a greater field of service. This first gift was later multiplied many times to the great benefit of the university. In the transmission of his proposal to the annual conference, Mr. Candler wrote:

> I am profoundly impressed that what our country needs is not more secularized education, but more of the education that is fundamentally and intentionally religious. I see no way by which such religious education can be supplied without institutions of learning owned and controlled by the churches.
>
> Boards of trustees that are independent of all government must inevitably change in person and policy with the changeful years. But the Church of God is an enduring institution; it will live when individuals and secular corporations have perished. It is not easily carried about by the shifting winds of doctrine which so affect men and institutions too responsive to the transient modes of thought and custom which come and go with the seasons.
>
> Hence, I desire that whatever I am able to invest in the work of education shall be ministered by the church, with a definite and continuous religious purpose.

Thus training which is "fundamentally and intentionally religious" has been the contribution of the church to American education through the years. It is still the reason for Christian schools and colleges.

What are the benefits which come from Methodist educational institutions? The results speak for themselves. Here are some of the natural products of a Christian school in our day:

1. *The school or college will so influence the lives of students that they will become a leaven for church and society alike.*

The historian-philosopher Toynbee speaks of the "creative minority" which always wields an influence out of all proportion to its size. This is the function exactly of those who have the benefits of sound Christian education. Society cannot do without these people and they are a necessity if the church is to continue to influence the world most effectively.

Let us see how this has worked out. Randolph-Macon College in Virginia was able to list the following accomplishments by its graduates within twenty-five years of the institution's opening:

Ministers	**46**
Lawyers	**38**
Teachers	**37**
College presidents	**7**
College professors	**9**
Physicians	**29**
Farmers	**37**
Merchants or other business	**6**
Engineers	**2**

These men came to Randolph-Macon from many states, and they settled in many states, so that the benefits of the college were never confined to Virginia alone. The stream poured all across the Southland. One of the early graduates was Holland N. McTyeire of the class of 1844, who was to become an editor, president of Vanderbilt University, and a bishop of The Methodist Church. At no time in those early years did Randolph-Macon enroll more than 165 students at one time; yet how amazing the results! The story continues today.

2. *The school or college will supply to the church its leadership, both full- and part-time; and it will train Christian servants for the public schools, other professions, business, and most important of all for the home.*

The late Dr. Ralph Diffendorfer, for many years executive secretary of what is now the Division of World Missions, once estimated

that Ohio Wesleyan University at Delaware, Ohio, has supplied more than four hundred men and women to the mission fields. How great would have been the loss to the church if this institution had not regarded as one of its important functions the enlistment and education of missionaries?

Every parent can understand the influence of a good teacher. "What you want in the nation, you must put into the schools," someone once said. How true! When a Christian college trains a teacher, it is multiplying its own strength countless times, for every teacher touches and influences the lives of many students. "A teacher," said Henry Adams, "affects eternity. He can never tell where his influence stops." It is true.

3. *The Christian school or college will help to serve as a measuring rod for all education in the United States, and will make public education better than it can be alone.*

The church and independent institutions help to keep American education free. At the same time they serve to emphasize the importance of the spiritual as well as the intellectual in education.

The dangers confronting politically governed educational institutions are always apparent to thinking public educators. They have always regarded private education as a chief bulwark of the freedom of public education. The dangers of losing educational freedom are constant and are with us even today.

Dr. Raymond Fosdick, then secretary of the Carnegie Foundation, pointed out that privately controlled colleges are less susceptible to public pressure. He put it thus:

> State colleges and universities have frequently been jeopardized by the arbitrary acts of those who have political power. When that time comes, the private institutions must be the counteracting agencies to keep the light of freedom burning. When Governor Talmadge terrorized the University of Georgia it was institutions like Emory University, Agnes Scott College, and Mercer University that maintained in the state the basic decencies of independence. The steadying influence of Tulane University in the days of Huey Long in Louisiana cannot be overestimated. When the Board of Regents of Texas recently threatened the integrity of the state institutions, it was Rice Institute and Southern Methodist University that held the banner of free scholarship.

We must remember two things about this statement. It was written as late as 1947, and most of the institutions referred to are church colleges and universities.

Thus it is clear that the church school or college has an opportunity, and an obligation, to serve as a witness to the whole educational community of America. Small or large, these institutions have an influence out of proportion to their size or wealth.

4. *Economically considered, a strong church school or college will attract to itself significant wealth to complement the church funds.*

Therefore, every church dollar becomes "seed money" multiplying itself many times. Investment in Christian education is good stewardship from every point of view.

How Good Must Our Schools Be?

The benefits from church schools already enumerated do not, however, come automatically. They are possible only when the institution is absolutely first class. This does not mean that the schools must be large or that they must try to do everything. Quite the contrary. The limitations self-imposed upon private schools represent their greatest strength. They cannot do everything, but what they do they can do surprisingly well.

How strong must a school be to fill adequately its real mission? One way of answering this question is in terms of the attractiveness of the institution. A Methodist school or college ought to be of such quality that no Methodist—layman or minister—would have the slightes hesitation in enrolling his own so or daughter. There may be goo reasons why a Methodist boy o girl does not attend a Methodis school. He may, for example, nee a special curriculum not availabl at the church institution. But th reason for not attending ough never to be educational inadequacy *Is the school good enough for th most promising young man o woman?* This is the critical ques tion.

The Support of Methodist Education

Education of top quality is neve inexpensive. It has never been.

From the beginning the churc has sought to secure the assistanc for its schools of all those in ever place who wish well to the work o God. Such people have been foun in many places, through all th years, and they are still makin their contributions which, large o small, represent the lifeblood of th institution.

It is clear, therefore, that if w would make Christian education continuing and vital force in churc and in our land we must determin to support it with our prayers, ou service, and our gifts. The churc is now showing a renewed interes in its schools and colleges, an every member can participate. I addition to our gifts to the school through our churches, each of u must do personally all he can di rectly. We should try to under stand the work of our educationa institutions and their opportunity We should learn to know thei needs. We should remember them in our prayers, and we should no forget them in our wills.

In a Secular Age

Today the Christian school live in an atmosphere of open secular ism. While its task was never mor difficult, it was never more needed Once when John Wesley was aske what would become of Methodism after his death, he replied: "Tha will depend upon the education an religious instruction of the Meth odists." *So must it be.*

The Village Worker

a tour with an evangelist in India

by

LOIS BIDDLE

FOR people with imagination, physical vigor, and a genuine love of people, no work is more challenging nor rewarding than that of the "District Supervisor of Village Primary Schools and Women's Work." Her timetable is packed with much more work than she can accomplish.

Let us tell of a visit with one of our district supervisors, Anna J., when we sought to learn what this assignment includes. She had responded readily to our request. "I've planned nothing special," she wrote. "You will go with me where I had already planned to go this week." This was what we had wished.

On Monday morning we started early with Anna in her jeep to a small town fifteen miles away. We sat in a well-built brick room watching her distribute duplicated exams to the older children while her helper took the first class aside. Anna quietly examined each child orally in certain subjects. Shortly the exams were finished and Anna explained how much time and confusion is saved by having the same exams for all the schools and how much the teachers enjoy comparing the results of their schools. "I have twelve schools," she explained. "Some supervisors have more—some less. The number depends on the interest shown by the people, the number of teachers available, and the extent of the budget."

We followed her to a house within the Christian section of the village, avoiding pigs and donkeys in the path. Several girls took us into one of the larger courtyards where girls, women, and children were waiting for us. Anna explained, "The Bible reader was transferred from here last year but these girls had become literate and so interested in their Woman's Society that they continue meetings, using materials I send. When I am here on the day of the meeting I also attend."

Later the teacher spoke shyly to Anna and she shook her head negatively before telling us. "We are making a marriage arrangement for him. It is quite a complicated business, you know, to get the girl's sponsors, and the girl (one with proper educational and personality qualifications) all willing at the same time." Before we could think this through we were drinking tea in the preacher's house and promising to do what we could toward securing scholarships for several children in various mission boarding schools.

We were beginning to think longingly of the evening meal but a village man rose from the veranda steps. Anna turned to us, "You may wash up and rest if you wish," she said. "This man's wife is ill and I must go to see her." We helped her carry a small box of medicines across the fields to the village while she told the history of the people there. Then we sat uncomfortably on a low string cot as she chatted with the family. She gave a few pills. Then she and the patient folded their hands and bowed their heads in prayer.

It was not yet dinnertime for us. On the way home we were hailed by an effusive, well-dressed woman at the experimental farm. Half an hour later we broke away. "She needs us also for she sees no educated person for weeks at a time and her husband is away much of the time," we were told.

Tuesday's trip proved to be the most beautiful, although the roughest and dirtiest of the week. For twenty miles we rode along the bank of a wide canal where peacocks, kingfishers, and all sorts of wild life claimed our attention. Then we turned off on to a dirt road where sand pulled at the wheels and holes in the road jolted us out of our seats while dust poured through the back to give us all a grayish-brown appearance. Anna smiled, "Cheer up. At least in this season we can use the canal road. In the rains I rode three hours in an oxcart to get here."

We paused three miles beyond a

town to walk a mile across fields to a small village. She explained as we walked that this is a new school started by a young teacher at the request of the villagers, and that we need not expect great things. We found the children sitting on gunny sacks under a tree, their wooden slates clean and ready. Their teacher arrived on his bicycle just behind us remarking, "They are always ready when I come. If I didn't come, they would probably teach each other." Then he demonstrated a method of teaching reading which he had proved can be successful when used with children unaccustomed to any other method.

The women gathered. Turning from the school children to face them, Anna pulled from her bag an envelope of simple picture cards to explain how cholera is spread and how it can be avoided. Her audience seemed to understand in terms of their own situation. As the men came, we began to discuss the future of the school. It was started to help them. The mission budget could no longer carry it. Did they want it turned over to the government or would they, through their village government, provide for the salary of the teacher? They explained that they had built a schoolhouse but that the floods had washed it away and they would have to think about this. We went to the other side of the village for a teaching session with the only Christian family. Here Anna showed with flannelgraph the nature of a truly Christian home.

In a small courtyard the preacher's wife sat surrounded by a dozen teen-age girls who had just returned from their work for the noon hour. They were eager to show us how much progress they had made in reading, writing, arithmetic, health, Bible, and mothercraft studies. Two hours later we helped the minister's wife take her children and materials across town to the waiting meal which she had prepared in the morning. As we sat on the floor with the family to eat we found our friends discussing the results of the week Anna spent in their midst. She was teasing them about their hospitality.

A report from the nearby village caused us on Wednesday to serve as ambulance to deliver a sick woman to the government hospital where the friendly and helpful doctor received her kindly. Once again we started on a new road. Our first stop was in a small town where we found an ailing Bible reader at tempting to teach several children of a very backward Christian community and several Muslim girls who would never go to public school. Anna explained that while this school can never be first rate, it does provide an outlet for the teacher, and the children have progressed immeasurably in social habits. She added that out of these a few may go on to boarding school. After a short season of prayer we took the preacher with us for our other visits.

The next day contained many obligations. One was a stop in a small village a mile from the road to visit a Christian lay leader who proudly showed his well, built with his own efforts and some church help. This man demonstrated the training he had received in village lay leader institutes as he seated us in a small, clean room decorated with Christian pictures. He brought his Bible and hymnbook, sons, daughters-in-law, wife, and grandchildren. Non-Christians stood in the doorway as the preacher gave a message and we sang hymns showing this as one Christian family which has regular worship.

At home that night we discussed the district supervisor's task. Anna told of her conviction that much more must be done in training voluntary lay workers to reach the vast number of villages and Christians within those villages who have been unshepherded for so long. We began to sense the heavy burden these unshepherded village Christians are to her and to see also her dream of a time when not only the ministry but volunteer lay workers of the church may take this burden on themselves.

On Friday we planned to sta home for Anna had to do her ac counts and prepare to go to th Woman's Society of Christian Serv ice convention next day. But sh sent us off to observe the Youn Wives' School. As we peeped in o her work there, we saw a two-mont program outlined for them. W watched and listened to the girls a they, with babies in laps and olde children playing outside, sat in th garage which served as their schoo learning to read, write, figure, car for children and homes, become ef fective members of their church While they were busy we roame through their hostel seeing wher they sleep and cook, bathe an study. The matron explained tha these girls were illiterate when mar ried to educated young Christia men, that some were Christian a the time, some not, and that all ar being prepared to take their place beside their husbands.

When we checked with Anna a noon we found her morning ha been interrupted by a non-Chris tian young man who had marrie a Christian wife and now foun himself in an impossible situation by a Christian Pakistani wantin to go home; by an elderly Muslin who is reading his way through th mission library; by a village wom an's sore-eyed baby; and by a tri to the bank. At teatime the dele gates arrived. Arrangements wer made for next day and we had gay dinner and singsong with then and the hostel girls in the larg living room of the bungalow.

Next morning we felt as thoug we could rest a week but we wer awakened early to be driven to th bus depot. The last we saw of Ann she was driving off in a jeep, loade with convention delegates, and trailer loaded with all their bed ding and boxes. As we settled our selves on the bus, we realized w had forgotten to ask her in wha field she had had her training. W knew that no one training coul prepare her adequately for the tas which she is doing.

Founding of the Ladies' Aid

by

LOUISE OLDSHUE

THE history of Methodism in America accords major importance to old John Street hurch, New York City, dedicated 1768. Probably the first records f a Ladies' Aid Society are found n this historic church.

Purpose

Most churches had the prayers, ne faith, the sense of need, and the nancial assistance of a group of omen—the Aid. Each Aid declared its purpose. This purpose as not different in thought from nat of the Aid in a church established in 1894—"The object of this ociety is to give financial and piritual support and to exercise all ur influence for good."

The Ladies' Aid was authorized n the *Discipline* of the church, and ater disciplinary provision was nade for conference or district organizations. At least one conference Aid organization had been ctive since 1895.

The minutes of Aid societies record major emphasis upon plans for aising money to help build, equip, nd heat churches and parsonages, ay off mortgages, pay salaries of reachers and janitors. But there re items which indicate early interest in civic and social problems.

The March, 1908, minutes of one adies' Aid Society records that tereopticon slides of the life of George Washington were shown and lans made to present a "colored uartette in a concert of jubilee nd plantation songs."

Minutes are missing for years, ut in 1916 assistance was given to he charity ward of the hospital. n 1917 a telegram was sent to President Wilson petitioning the rohibition of the liquor traffic as war measure and for protective ones against vice about mobilization and training camps; they registered for the National Council of Defense through the Woman's Council of Church Federation; did Red Cross work and procured pledges for Food Conservation. In 1918 the women had a meeting to acquaint mothers with what daughters have to contend with in offices and other work downtown. In 1919, the Aid was asked to help with a Community Center being started on behalf of the foreign born; and in 1920 they discussed a community meeting to work on practical things, and helped organize a P.T.A. Through the years the programs included race relations when special guests spoke or entertained at the February meeting.

In the East

The Ladies' Aid Union of the New England Conference was organized in 1895 "to promote the interest of Ladies' Aid Societies in the church by meeting at stated times for conference concerning methods of work and other matters of mutual interest." On March 28, 1919, this group voted to endorse a bill presented to the Legislative Committee of the General Court calling for licensing and inspection of all day nurseries in Massachusetts by the State Board of Health.

The Federation of Aid Unions of Maine Conference, organized in 1920, also adopted resolutions. One of the eighteen adopted in 1936 was: "That the Ladies' Aid Societies of the several Unions present two educational programs on prohibition during the year."

Rock River Conference

In 1936 the Methodist Women's Association of Rock River Conference, organized in 1922, asked each society to present at least one program on the Christian home; to study the deteriorating forces of war, alcoholism, and obscene literature and to take action; and that definite peace education be promoted by each local society. In 1939 the speaker at the annual meeting stressed four major problems—unemployment, alcohol, racial prejudice, and agricultural and rural problems. The association urged the use of the study packet, "War Issues Confronting Churches."

California

The Woman's Aid Federation of Southern California Conference met as a conference and had district organizations. In 1934 San Diego District reported each Aid had a public affairs chairman, and the district presented a public affairs forum on Christian citizenship. Subdistrict rallies at Phoenix and Tucson, Arizona, discussed, "What is the work of a social welfare chairman? Of a public welfare chairman?" It was agreed the latter would create Christian civic thinking, create Christian standards of public morals, give accurate information on civic questions, and promote interest and action on temperance, peace, and vital matters of citizenship.

Midwest

The Methodist Woman's Council of Seymour District, Indiana, emphasized temperance, good citizenship, peace, work for youth, Christianity, and world fellowship. The Association of Kokomo District, Indiana, had talks on public health and the home.

The Ladies' Aid Association of Grand Rapids District, Michigan, had a discussion of the psychological aspect of the boy and girl problem.

The Milwaukee District Forum,

Wisconsin, presented one question at its 1939 meeting: "What Can One Woman Do to Make the World More Christian?"

Goals set by the Woman's Association of Wilmington District, Ohio, called for at least one program on temperance, peace, citizenship, observance of Safari, and International Fellowship service in every society. Again it was announced, "The best speaker in the state on temperance will speak on 'Understanding Narcotics.' "

The Woman's Association of East St. Louis District, Southern Illinois Conference, received this report in 1936 from its Citizenship Committee:

The objective of the committee on Christian Citizenship is to arouse the women of our churches to active interest and participation in such public questions as have a moral or religious significance or an important bearing on social welfare.

We should have in every church a citizenship secretary who will lead her women in civic lines, further welfare legislation, inspire the women to register and vote, study and know our immigration laws, give a helping hand to the foreign born in our midst, do some definite form of citizenship work such as prohibition, world peace, disarmament, better motion pictures, child labor.

In the area of social concerns the Ladies' Aid Societies, too, were pioneers.

Missionaries Retire

Miss Caroline S. Peckham, missionary of the Woman's Division, president of Kwassui Junior College and High School during the past nine years, is retiring after forty-two years in Japan. She received many honors on the eve of her departure for America. The first surprise came when the college board of managers voted to confer upon her the title "president emeritus." Then she was invited to appear before the city assembly to receive a certificate of honorary citizenship. Only one other person has received this honor, Dr. Nagai, the Catholic Christian who wrote *Bells of Nagasaki* a short while before his death of atomic sickness.

On July 27, the day before she left Nagasaki, Miss Peckham was called to Governor Nishioka's office to receive the highest decoration granted to a woman, the Fourth Order of the Sacred Crown, conferred by the emperor of Japan in recognition of her service in the field of education.

As Miss Peckham herself said these honors that have come to her are not only personal honors but also evidences of the appreciation of Kwassui on the part of the citizens of Japan. This is another way of saying that the women of America who make the school possible are also appreciated.

Two other retiring Woman's Division missionaries to Japan have received high honors from the Emperor. They are the Misses Barbara May Bailey from Lowell, Indiana, and Alice Cheney from Minneapolis, Minnesota. At a special ceremony at Aoyama Gakuin Woman's Junior College in Tokyo the following certificate accompanied the Imperial Decoration for Miss Cheney:

"The Emperor of Japan invests Alice Cheney, citizen of the United States of America, with the Fifth Grade of the Order of the Sacred Treasures on June 28, 1957 and causes his Imperial Seal to be affixed at the place."

After Miss Cheney's reception of the Order she was granted the additional high honor of an audience with the Empress. This veteran missionary spoke in fluent Japanese to the Empress whom she described as "friendly and easy to talk with."

Miss Bailey was granted the Order of the Sacred Treasure in absentia since she had previously returned to America because of illness. She first went to Japan in 1919. Both women have served most of their missionary years in Aoyama Gakuin, an institution related to the Woman's Division. Miss Bailey has been supported by the First Methodist Church, Topeka, Kansas. Miss Cheney by the Iowa-Des Moines Conference Woman's Society of Christian Service. They are now beginning their pre-retirement furloughs.

Miss Caroline S. Peckham, retired president of Kwassui College, Nagasaki, Japan, spoke at the city assembly after receiving its certificate of honorary citizenship.

OUR MISSIONARY DOLLARS

by

MARGUERITE HARRIS
Treasurer of the Woman's Division

An important part of discipleship is the giving to peoples of the world. Our missionary dollars provide education for these more than one thousand students in one of the Woman's Division schools.

WITHIN the Quadrennial Goals adopted by the Woman's Division of Christian Service for the quadrennium 956-1960 is the call to every mem-er of every Woman's Society of hristian Service and Wesleyan ervice Guild "to identify herself ith the peoples of the world—by ving of self, time, and possessions r others." This is loving our eighbors as ourselves, is it not? ruly an important part of our dis-pleship. Every member of every oman's Society of Christian Serv-e and Wesleyan Service Guild has ithin her reach, through the Wom-n's Division, an effective channel rough which her gifts of time, lent, and means as an expression her Christian discipleship may realized.

The Woman's Division of Christian Service has a rich heritage. As e read the story of the early be-nnings of the missionary work hich was carried on by the women the three branches of The Methodist Church, we are humbled by the quality of their vision and purpose, and by the strength of the organizations which they built. At the time of Unification the work of these organizations became the foundation upon which the work of the Woman's Division of Christian Service was built.

Since Unification, both because of growth in membership and of the increased giving of its members, the Woman's Division has been enabled to broaden and strengthen its program and outreach all through the years.

How much that increase has been in giving for appropriations is indicated below:

Year	*Membership*	*For Appropriations*
1941....	1,289,335	$3,215,706.49
1944....	1,262,380	3,482,974.01
1948....	1,492,799	4,661,464.02
1952....	1,722,011	6,874,537.17
1956....	1,841,919	8,434,420.95
1957....	1,805,599	8,563,053.20

Translated into service to a needy world, these dollar amounts provide support for kindergartens, elementary and secondary schools, junior and senior colleges, universities, schools of nursing, and union theological seminaries, care of the sick in hospitals, clinics, community health programs, evangelistic work, homes for children, for young business women, and for retired deaconesses and missionaries, rural church and community work, and community centers in urban areas. In addition, these dollars provide salaries for more than 2,000 missionaries, deaconesses, and employed workers. These funds are the heart of the financial program of the Woman's Division of Christian Service. Responsibility for this work with women and children around the world is given to this Division alone by the General Conference, the law-making body of the church.

Occasionally someone writes that giving for appropriations is imper-

sonal. Surely there is nothing more filled with human interest than the projects of the Woman's Division of Christian Service, which are made possible by the giving for appropriations. For these projects serve human needs. If by some means it would be possible to look into the faces of the students in each of the schools, or have charge of the activities in each of the social centers, or administer the work of the hospitals, we could never feel again that the work is impersonal. Too, I find a great sense of satisfaction in the knowledge that when I, as a member of a local Society, have paid my pledge for appropriations, wherever within the work there is need, my dollars have helped at that point, whether I know of it or whether I do not.

Again, there may be those who say that the small amount which their Society gives for appropriations is insignificant in the light of the total figure. The wonder of that impressive total figure is that it is made up of thousands of small amounts, which when added together make the magnificent total. So there are no insignificant amounts, there is cooperative effort successfully applied.

We have considered briefly our heritage, we have looked at what is being done at present, and now let us think together of the future.

For the year which closed May 31, 1957, there was received for appropriations $8,563,053.20 as compared with $8,434,420.95 received for the year which closed May 31, 1956, an increase of $128,632.25 or 1.53 per cent. This means that in planning the budget for 1958-1959 no new work may be considered, since increased costs of maintaining the present program of work will require at least the $128,632 of increase. The work of kingdom building does not stand still. It must either go forward or backward. And the forces against which the church is working were never more active. How vitally important it is that the world witness of the Woman's Division of Christian Service should not hesitate, but should go forward victoriously.

The goal for the quadrennium is $10,000,000 for appropriations by the close of the year of 1959-1960. At the close of the last quadrennium the giving for appropriation was $8,434,421. However, we have set no proportion for increased giving, for we want our members to give out of a deep and concerned commitment to our purpose. But in order to put before you visually what it would mean to reach our goal, the quadrennial goal of $10,000,000 could be reached if each conference should increase its giving for appropriations each year of the quadrennium by 4.64 per cent. Obviously, since the first year of the quadrennium has closed, the difference between the 4.64 per cent and the 1.53 per cent would have to be recovered during the succeeding three years, but by so doing the goal for the quadrennium would be safely reached.

The establishment of a Christian social order in the world is the responsibility of every Christian. Can we do less than move forward and meet the challenges of our day effectively? Surely not. As members of the Woman's Society of Christian Service the doors of opportunity stand wide open. Our task is clear.

Your dollars count!

Missionary dollars support kindergartens, schools, colleges, seminaries, hospitals, community work, homes for children retired deaconesses and missionaries, and evangelistic work. This is a child care center in New Orleans, Louisiana

When the Gospel Goes in the Kitchen Door

by HAZEL RIPPEY

MRS. KOIKE and Mrs. Sato were delegates from their churches to the annual Food Preservation Short Course held at the Nopporo Rural Evangelistic Center. They carefully followed the directions of the missionary as they worked together packing pieces of pork into a pint jar. Their families would be proud of them when they saw the jars of canned food. They must listen carefully and take notes of the questions asked for they would be responsible for instructing others.

This was the fourth short course of its kind conducted by the Nopporo Rural Center—and the largest. Sixty women and young girls were enrolled in the three-day course. It had been necessary to accept the generous offer of the local government vocational school to use its home economics laboratories. The Center building could be used for housing the delegates, but with the proposed kitchen yet unfinished, classes had to be held elsewhere.

Several delegates present remembered the first of these schools which had been held during the missionary's summer vacation from language school. That summer it had been necessary to use tin-can containers because a Japanese source of inexpensive canning jars had not been found. Later, in the shop of a used-bottle dealer in Tokyo, one reclaimed G.I. mayonnaise jar was found on sale at a low price. Since then thousands of these jars had found their way into Hokkaido homes. Members of a Woman's Bible Class at the nearby U.S. Security Forces base had collected and brought out to the Center several boxes of jars and a pressure canner. Three thousand copies of a pamphlet presenting canning and drying instructions together with Scripture verses were sold at cost.

Mrs. Koike was one of the two delegates from the United Church

Mrs. Koike and Mrs. Sato fill jars at a Food Preparation Short Course held last year in Japan. Hazel Rippey is the instructor.

of Christ in Bibai, one of the mining towns on this northern island of Hokkaido. She remembered first seeing this missionary two years ago when she had come to the Bibai church to speak on child nutrition to the woman's society and the mothers of the church kindergarten children. At the time it had been evident that it was almost impossible in this cold and snowy land to feed one's children properly the year around without preserving food for winter. The few vegetables available in shops during the winter become more and more expensive as the winter progresses, and the lack of variety makes winter meals monotonous. Beriberi, tuberculosis, and scurvy increase.

Though not all of Mrs. Koike's fellow church members in Bibai had garden space, vegetables and fruits were inexpensive in season. There were chickens available at reasonable prices from country friends in the fall. She had heard some of the Nopporo women who had been canning three years speak of a method they had developed for preserving the long, slender Pacific saury fish that is so very inexpensive in the fall.

Mrs. Koike and some of the other women she had become acquainted with on the first day wondered just how one used such things as canned tomatoes or grapes in meals. It was soon evident, however, that canned, dried, or salted foods were appearing in every meal, and members of the short course were able to observe or participate in the preparation. Everyone had laughed when the missionary said she was willing to teach them how to preserve the food, but hadn't the courage to stand before them and tell them how to please the Japanese palate. Then she had introduced several Japanese women who were in their third year of canning, and these women had explained how they used canned foods on their family tables. It was some of these women, also, who directed preparation of dishes from preserved foods at mealtime and passed on recipes.

Mrs. Koike was glad that each day began with an early morning worship service. She had been a Christian for many years and was glad to take her part in these services which helped the women younger in the faith or not yet Christian to know that Christ ministers to both spiritual and physical needs in life. She felt it was for-

tunate that the first night of the short course had fallen upon the night of the prayer meeting of the Nopporo church. Then, after the informal discussion of Christianity and the home on the second evening, certain of the delegates had discovered that life had brought to them mutual problems and joys. It was good to see friendships forming, especially between older women who had faced and overcome problems in their homes that certain of the younger wives were now facing for the first time.

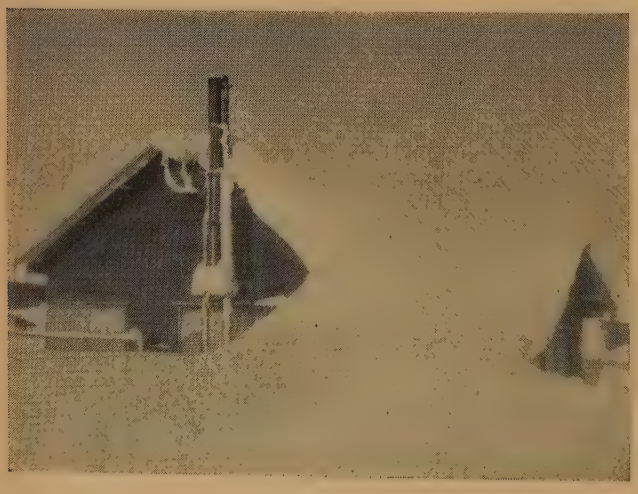
Mrs. Sato was one of six delegates representing, for the first time, the small country church at Bibaushi. Theirs was the largest delegation from one church, though their church was perhaps one of the smallest represented. They felt this work met a special need in their community, and they had planned with their pastor to hold a one-day school for the women of their community during the summer. The pastor had already made arrangements with the missionary to come on a certain date, and they were all studying diligently that they might have an exhibit of their own preserved foods by that date. They had decided to do this when they noted how interested all the short-course delegates were in the exhibit of a great variety of preserved foods. Everyone was interested and encouraged, not by the products exhibited by the missionary, but by those exhibited by the other Japanese women. If their Japanese sisters could do it, they thought, so could they! Some of the other women had assured the Bibaushi delegates that the missionary was accustomed to traveling about the island in the winter, and they planned to consult the pastor as soon as they returned about having a second two-day course in the winter when the farm women could come.

Mrs. Sato, and the other delegates, in coming from the Center each morning passed the missionary's home en route to the vocational school where classes were held. Mrs. Sato, being especially interested in gardening, noted the wide variety of fruits and vegetables planted there, and made a mental note to ask during the next free question period how seeds or roots of some of the unfamiliar ones might be obtained. Several entirely new vegetables had appeared in their meals, and she had talked about the flavor and food value of these with Miss Akemi Goto, home economics student of Hiroshima Jogakuin who was assisting the missionary during the summer vacation.

One day the missionary had invited them to drop into her home after the afternoon session. Though it was a typical Japanese cottage as viewed from the outside, they found several adaptations on the inside. The kitchen, especially, had been made attractive with aquamarine wallpaper and yellow curtains. Oilcloth on the walls around the sink keeps the walls dry, is easily sponged clean, and keeps out drafts which come in around the sink and window in every typical Japanese kitchen. Some Nopporo women attending the short course had told Mrs. Sato that sawdust (with lime) and building paper between the walls and ceiling insulation make it the warmest house among the residences on the Christian Dairy School campus (of which it is one). They also told her how clear plastic may be used to seal most of the windows in winter, leaving only one or two for ventilation.

Mrs. Sato noted that one of the traditional deep Japanese closets between the dining room and kitchen was converted into a cupboard opening both ways, with a work counter having more drawers and cupboards below, on the kitchen side. She mentally took approximate measurements realizing that if she utilized a closet in this way the work counter would have to be lower.

When the last session had closed and Mrs. Koike and Mrs. Sato were tying up their belongings in large tying cloths (*furoshikis*), they realized that though this had been a Food Preservation Short Course, there had been in it much food for the spirit as well. The Rev. Satoshi Sasaki, pastor of Nopporo church, and associate with the Rural Center had opened the short course with a devotional emphasizing that the real "salt of the earth" is spiritual. He had introduced to them the other services available from the Center: help in establishing and maintaining rural Sunday schools in unchurched areas, help in conducting Rural Gospel Schools for adults in winter, and cooperation with the Christian Dairy School faculty in providing agricultural and home economics extension education. Then, in the final session, the Rev. Arthur Kamitsuka, third member of the Center staff, had urged that while they were storing food for their family in the winter, that they also store up for themselves treasure in heaven.



A typical Japanese home in a snowfall shows need for food preservation.

A Trip With a Mission

by

MRS. CLARENCE CRANFORD
President of Western North Carolina Conference

IT WAS at Annual Conference that I received the inspiration! When several of the ministers were asking me questions about the work of the Woman's Society of Christian Service in the Western North Carolina Conference, I thought, "Why not go and see for myself just what we are doing!" I had heard reports and had taken trips (more of the sight-seeing nature) to some of our projects but I really didn't know too much about many of them.

Three months earlier, I had been elected president of the conference Woman's Society of Christian Service, and felt that, having responsibility of this leadership, I should equip myself with knowledge of the work in our area. When I mentioned it to our rural workers, they entered into the scheme and offered to lend their help. During the next three months I visited every project and institution operated under the Woman's Division within our conference. An itinerary had to be made, and the workers and the conference officers in those areas were of invaluable assistance.

Rural Work

There are four rural workers in the conference, two of whom are deaconesses and two U.S.-2's. I started with the project in Watauga County, and in turn went to Surry and Macon Counties and to Cherokee. As I went about with these workers—and later in the other projects—I never felt that I was just an onlooker, but a part of what was being observed. I might say here that I did not go on this trip as a conference officer, but as a friend. The whole object of the visits would have been lost had I not seen the work in its everyday routine. Our workers went about their duties in an informal and relaxed manner, but whether it was in a sickroom at the hospital, a visit to a shut-in or bereaved family, or other contacts, when we left there seemed to be a sense of peace and tranquility in the hearts of all. With one I noticed that at every visit prayer was requested by the person visited.

I visited the churches where the workers are serving, each one proud of recent improvements and telling with enthusiasm of plans for the future. I visited the "Lord's Acre" —in this case a cabbage patch. I watched community life expressed as a Home Demonstration Club was being organized. I sat quietly while a music lesson was given to a high-school girl whose church had no one who could play the piano. This worker was helping her learn to play hymns for their church services. I visited a Wesley Foundation meeting one evening in a college town. I went with a worker to visit in homes where help was needed in preparing the program for the next Woman's Society meeting. I was along as a worker picked up school children and took them to the Craft House where they were soon busily engaged making puppets. I was out early one frosty morning with our worker to pick up the Indian women who were to work that day in the Clothing Center at Cherokee, and at the end of the day when accounts were settled, saw these women turn back part of their pay to be credited to their church pledge. Everywhere—the Spirit of Christ!

Bethlehem Centers

I saw the Spirit of Christ in the work with little children at the two Bethlehem Centers. There children under school age were being cared for while their parents were working, being taught in the Christian way of playing and getting along together—safe from the dangers of the streets—being trained instead of being neglected. I heard about the program for the older children, the youth, and adults carried on in these same Bethlehem Centers.

Allen High School

The three educational institutions in this conference under the Woman's Division have the distinction of being outstanding in their field. Allen High School, one of the few boarding schools for Negro girls, is in Asheville. The girls are trained under a system of the very best educational standards as well as Christian citizenship. The day I visited at Allen, we had a delightful time. We visited in every classroom while classes were in session. Typing, French, and math classes, the home economics department, the science lab—all were scenes of activity, and though the students were busy there was an air of great informality. We heard the chorus group in rehearsal. This in itself was worth a trip there. The school has won recognition in the community and state through its plays and musical programs.

Bennett College

Bennett College in Greensboro, our Woman's Division college for Negro women, is one of the loveliest institutions I have ever visited.

The day I spent there was similar to the one at Allen High School. We visited classes, had lunch in the Student Union Building, and visited in the Children's House where students learn child care and kindergarten work through "doing." A most interesting session in the office gave us a story of the way their records are kept. Problems are kept to a minimum because of careful screening of students as they are accepted.

Bennett College is not only well known in North Carolina but is recognized as the outstanding college for Negro women in the nation.

Pfeiffer College

The third educational institution within our conference is that of Pfeiffer College at Misenheimer. Pfeiffer is coeducational and is going through a period of tremendous growth. It has come a long way since it started back in 1885 as a school for mountain children. Though the enrollment has grown by leaps and bounds during the past four years, and new buildings seem to sprout up almost overnight, Pfeiffer has not lost anything of its program relating to the spiritual development of its students. The department of Religious Life seems to permeate the entire campus, showing the Spirit of Christ is there. It is not a one-sided program, however, for the science department surpasses that of many colleges much greater in size.

YOUTH AT THE FIFTH ASSEMBLY

One young woman from each conference is expected at the Fifth Assembly in St. Louis, May 6-9, 1958, rather than two youth members from each jurisdiction as stated in the Official Call. That was an understatement.

Through its churchmanship program, and a newly inaugurated course on church music, it offers many opportunities not found in every college. Pfeiffer College made a great mark in its history, when on May 27 it saw its first class graduate in its new four-year program. Many of the graduates are going on with advanced study and no one has been turned down by the university of his choice. The ratio of teachers to pupils is approximately twelve to one.

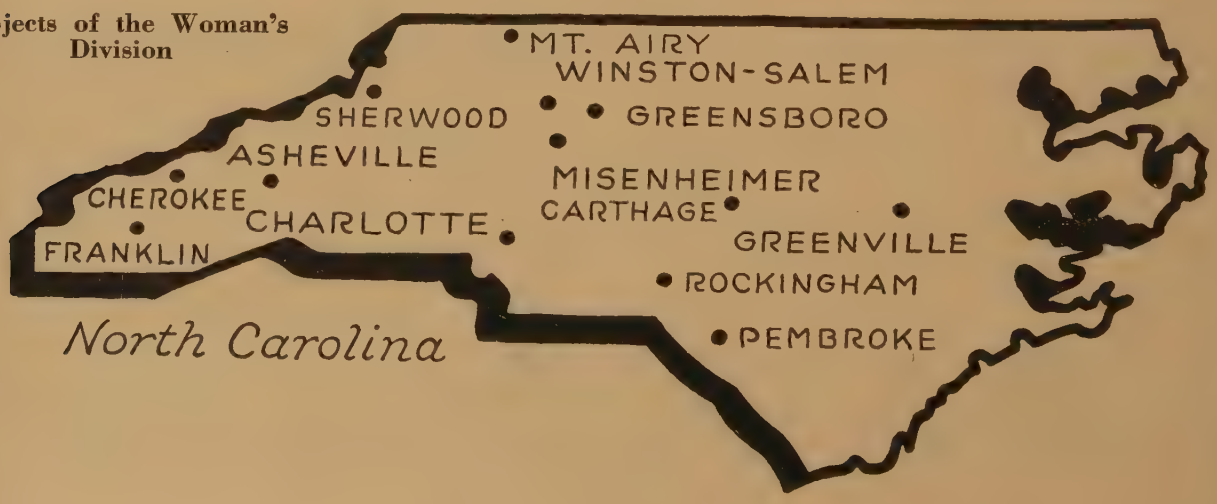
Home for Retired Workers

The newest project within our conference is the Home for Retired Workers in Asheville. When I first visited here work had just been started on renovation of the fine old mansion which had been purchased. Now the first floor has been completed, decorated, and furnished. Two workers have moved in. The second-floor rooms are now being furnished and soon will be ready for occupancy. The third floor will have two bedrooms and will be used for transient workers, as needed. The house, built in the days when space was not at a premium as it is today, is a roomy comfortable structure. It should lend itself nicely to those who have given their lives in service to others. It should prove to be a real haven for those who are in need of a home for their golden years. The home is located in an area in Asheville convenient to bus service. Several Methodist churches are located near enough for the residents to attend different churches if they so desire. Asheville is near Lake Junaluska, the Methodist Assembly of the Southeastern Jurisdiction which makes it possible for the residents of the home to participate in the programs taking place there during all the summer months.

Valuable Experience

This "Trip With a Mission," as I like to call my visits, was an experience worth more to me than any other trip I have ever taken. Not only did I see what our Woman's Division of Christian Service is doing in the work at home, but it has given me the knowledge so that I have been able to bring it into the local Societies in the conference and give our members a picture of what they are doing. Sometimes it is so easy to glamorize the work of the foreign missionary and fail to see how important the work is that goes on day after day within our own communities.

Projects of the Woman's Division



CIRCLES *Worship and Program Suggestions*

EDUCATIONAL INSTITUTIONS

Program Prepared by MURIEL DAY
Executive Secretary for Educational Institutions

LEADER: "Let This Mind Be in You, Which Was Also in Christ Jesus."

HYMN: "Lord, Speak to Me, That I May Speak," No. 460, *The Methodist Hymnal.* (Note especially the second verse, "O teach me, Lord.")

PRAYER: Let us use a portion of a prayer by Professor John L. Bryan.[1]

"We pray for fresh infusions of courage, that we might open doors for those who are to follow behind us. Ignorance is the root of all evil. A Godly wisdom is the source of every pure joy. Therefore, for these anxious and trying days of civil discontent, help us, O God? In these hours of struggle for human freedom, when we are called to be twice as bright and to work twice as hard, help us, O God? As we seek further to find the truth, inasmuch as the last word has not yet been spoken on any subject, wilt Thou help us, O God? For Thine is the Kingdom, and the victory of righteousness is in Thy keeping, both now and forever. Amen."

LEADER: As the theme of our program today is "The Educational Institutions of the Woman's Division of Christian Service," it is appropriate that we consider ourselves as a school and also that we should have a textbook, in this case the *Seventeenth Annual Report* of the Woman's Division. (The circle may be divided into classes, if it is a large group; if not, a group of five may be considered a class answering all questions.)

1. Reading: Read the messages from the chairmen of the Department of Work in Foreign Fields, page 71, and the Department of Work in Home Fields, page 115. Also read the third quadrennial goal, page 4.

2. History: When were the following educational institutions founded? Boylan-Haven School; National College for Christian Workers; Navajo Methodist Mission School? (Pages 54, 55.) What was held for the first time in 1955? (Page 130.) What important conference was held in Estes Park? (Page 130.) What cooperative effort is being made in high-school work in the Belgian Congo? (Page 75.) Who was chosen as the new president of Madras Woman's Christian College? (Page 83.) What are the divisions of the Lal Bagh Secondary School? (Page 83.) Who is the president of Hiroshima Girls' School? What emphasis has she given to the program? (Page 90.)

3. Geography: True or false? The George O. Robinson School is located in Hawaii. T__ F__

Allen High School is located in Nashville, Tennessee. T__ F__ (Pages 54-58.)

Holding Institute is located in California. T__F__

Clark College is located in Atlanta. T__F__

Trinity College is located in Singapore. (Page 110.) T__ F__

The Instituto Normal Mexico is located in Brazil. (Page 107.) T__ F__

Colegio Eliza Bowman is located in Cuba. (Page 101.) T__ F__

4. Arithmetic: How many schools and colleges are affiliated with the area of Educational Institutions? (Page 122.)

How many for those of college age? How many pupils are reached?

5. Spelling: Spell Albuquerque; Sarawak; Scarritt; Paine College; Ferrum; Fukuoka; Ewha; Philippines; Navajo. (For pronunciation and spelling of names found in Foreign Fields, pages 20-31.)

6. Civics: Search for those stations where the emphasis is on interracial understanding and relationships. (Pages 71-73.) What is the location of a hostel named in honor of a former executive secretary? (Page 77.) When was a hostel purchased in Peru and what is its purpose? (Page 103.)

7. Religious Education: How does the Harris Training School help in the religious educational program? (Page 110.) What emphasis does Boylan-Haven School make to help in the Christian growth of the students? (Page 126.) What educational projects does the Wesleyan Service Guild list as its "special interests"? (Page 181.)

LEADER: As is said of Korea, these words may apply to many fields.

"The endurance of Korea as a democracy will depend upon the conviction and moral uprightness of her citizens. Jesus would say to them, 'Ye shall know the truth, and the truth shall make you free,' and in the spirit of Jesus all Christians must say, 'We must work the works of Him who sent me, while it is day.' (John 9:4, R.S.V.)"

[1] From *Little Prayers to Live By*, issued by Bennett College, Greensboro, North Carolina.

QUIZ

1. Fifth Assembly: When? Where? Who?

2. First Methodist educational institution. Named for whom?

3. Purpose of the Ladies' Aid Societies.

4. Retiring president of Kwassui Junior High School.

5. Quadrennial goal for appropriations.

6. Food Preservation Short Course. Where? When? Why?

7. New home for retired workers. Where?

8. Name the dates: World Community Day, World Order Sunday, Student Recognition Day.

9. "Dedicated to Stillness and Silence." What?

10. ———— is Guild Month.

God's Light to Earth

This is a program given at the annual meeting of the Virginia Conference. After this service the presidents of all districts gave brief comprehensive statements of the work of their districts, pointing up the high lights of the year.

LEADER: Lands of decision are calling us, asking for help, asking to be shown the "Jesus Way." Can we hear them—are we ready, are we willing to do all and be all that is needed to lead the peoples of the world from the darkness that envelopes them into the light of Jesus Christ?

CHORUS: We are ready. We are willing.

LEADER: Korea is stumbling about in the darkness of reconstruction; in the darkness of a crowded land burdened with more people than she can feed and clothe; burdened with the need for education; burdened with the need to keep alert to invasion. Is there anyone who can help make the darkness give way to light in Korea?

CHORUS: We can help.

LEADER: Borneo is dark with the history of head hunters. Borneo is dark with a total lack of education. Borneo is dark with the need for leadership. Borneo is dark with ignorance. Borneo is dark with the need for Christian missionaries. Is there anyone who can make the darkness give way to the light of Jesus Christ in Borneo?

CHORUS: We can help.

LEADER: Bolivia, far across the seas from Borneo, is groping in the darkness of ignorance, in the darkness of oppression, in the darkness of hunger of mind, and body, and spirit. Is there anyone who can make the darkness give way to the light of Jesus Christ in Bolivia?

CHORUS: We can help.

LEADER: The Belgian Congo—again a long way from Bolivia, Borneo, and Korea, a far cry from us—but it is shadowed with clouds of darkness. The Congo is where superstition hangs heavy over the people, where greed pushes out love, where hate and fear struggle to blot out the darting flames of freedom. The Belgian Congo where the darkness of slums, of immorality, of despair, takes over as villagers trek into the cities to work for wages. Is there anyone who can make the darkness give way over the Belgian Congo?

CHORUS: We can help.

LEADER: These are Lands of Decision, lands crying for our Christ of love, of truth, of brotherhood, of light. You say we can bring the light of Christ to them?

CHORUS: Yes, we can bring the light of Christ to them.

LEADER: But there are other lands. There is Malaya, recently become independent. Can we keep the dark cloud of communism from enveloping Malaya?

CHORUS: We can try.

LEADER: There is India, with her millions, who desires peace for all the world and equality of men, but has neither in her great land that is dark with the burden of non-Christian religions, hunger, and illiteracy. Can we help the people of India?

CHORUS: We can try.

LEADER: Can we take the light of Christ to the millions who are pleading for missionaries and teachers in the land of Japan, where war brought changing patterns in the way of life, of religion, of education? Can we give enough love and sacrificial offerings to the people of Japan to make the darkness of bombing memories give way to enlightened minds and hearts that will go forward to Christianize Asia?

CHORUS: We can try.

LEADER: Then there are the Philippines—where the minds and bodies of her people are burdened with ignorance, poverty, and ill health. Are there those who can dispel this darkness?

CHORUS: We can try.

LEADER: And our own dear land. What of it? Are there also clouds of darkness to shadow its beauty?

CHORUS: Yes, there are clouds.

LEADER: Are there people in our United States who know not Christ?

CHORUS: There are people.

LEADER: Are there children who are in need?

CHORUS: There are children.

LEADER: Are there women who are lonely, uneducated, working for less than fair and just pay?

CHORUS: There are women.

LEADER: Are there those who shun their brother men because their color, race, or creed is different?

CHORUS: There are those.

LEADER: Are there Christians who would pray and study and speak and act boldly that Christ might be lifted up?

CHORUS: There are Christians.

LEADER: Is there a Spirit of Christ for all of life that really works and is working?

CHORUS: There is a Spirit of Christ.

LEADER: Then you who say there is a spirit of Christ for all of life come forth—tell us what it has done in the Virginia Conference Woman's Society of Christian Service.

(From this point, the Leader addressed the districts by name, with a single question. The wording varied; for example, "_____ District, will you tell us how your women have brought light for the needs of the world?"

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

When you receive this issue of THE METHODIST WOMAN your plans will already be well under way for the observance of special days in November. If not, there may yet be time! Note especially the following:

World Community Day (November 1) provides an opportunity to work through your local Council of United Church Women (or in cooperation with other denominational church women) to make the observance of this day a time when new concern for a world of peace and freedom can be generated. Methodist women everywhere should cooperate fully in this community-wide observance.

World Order Sunday will be observed in Methodist churches this year on November 10. Your pastor may need your help in publicizing this day and in any follow-up study and action. Why not be sure that you have for use some copies of the revised *A Christian's Primer of the United Nations?* (Price 35 cents; 3 for $1.00. Available from Literature Headquarters.) No doubt your pastor will have copies of the *World Order Sunday Message.* Your committee may wish to seek the counsel of your pastor in your plans for the effective follow-up of this special day.

Thanksgiving Day with its harvest festivals and special concern for the world's hungry may provide new opportunity to learn about our responsibility for meeting the world's needs.

Your October issue of THE METHODIST WOMAN contained a "Check List on Racial Policies" with the recommendation that you study the Charter of Racial Policies, ratify it, and seek to implement it. You were urged to answer the questions on your Check List and *mail your copy by November 10* to your district secretary of Christian Social Relations (or your district chairman of Christian Social Relations in the Guild).

Many of you have been greatly interested through the years in the Meditation Room at the United Nations. Be sure to read page 22 in this issue of THE METHODIST WOMAN, entitled "Dedicated to Stillness and Silence." This tells you about the new importance of this United Nations Meditation Room.

You have already been reminded in the October issue of THE METHODIST WOMAN that 1957 marks the tenth anniversary of The Report of the President's Committee on Civil Rights. Note especially pages 23-24 of this issue of THE METHODIST WOMAN for special suggestions and resources.

Already many of you have received copies of the new leaflet entitled "What Does the Lord Require of You?" (Order in quantities from Literature Headquarters. Free for postage.) Why not secure copies for the members of your church's official board, or the Commission on Christian Social Relations, or the members of your Woman's Society or Wesleyan Service Guild?

"The Nations Go Shopping" (price 15 cents from Literature Headquarters) is just off the press. You will want to be sure that you have some copies on hand for *at least two* uses: (1) In the study on Japan which you will be having soon this leaflet is a valuable resource, and (2) it will give you and your committee valuable information as you look toward the next session of Congress where new legislation on world trade must be adopted. A study of this leaflet will help you to guide your representatives in Congress as they vote on this important issue.

November each year is election month. Some years the issues are less talked about, but none the less important. *Every year the use of the ballot is important.* Does every qualified voter *vote* in your precinct? Can every person of voting age, regardless of color, vote in your community? "Freedom" is important! Are all the citizens in our land "free" to vote? What can Christians do to insure freedom for *all* citizens?

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER

P. S. Have you offered your services to your pastor as plans get under way for the observance of "Commitment Day"? See your *Activities for 1957-58* (free for postage from Literature Headquarters).

With deep regret the Woman's Division of Christian Service accepted the resignation of Miss Ethel Watkins from the staff of the Department of Christian Social Relations. She enriched the life and work of this department in the three brief years of her service. We wish her Godspeed as she enters new fields of labor in her home city of Philadelphia where family responsibilities have called her.

Mrs. A. R. Henry, *Chairman*
Department of Christian Social Relations

Dedicated to Stillness and Silence

THE very fact that there is a room at the United Nations reserved for meditation and prayer has been of great significance to great numbers of people both here and in other lands. Probably more letters were written on this subject to people with responsibilities for the United Nations than on any other matter. On the subject of its architecture and decoration, there was wide disagreement, but most of the discussion about it ended with a thankful sigh: "Well, at least we can be thankful that we have a U.N. Meditation Room, even if it is not just the way we would like to see it."

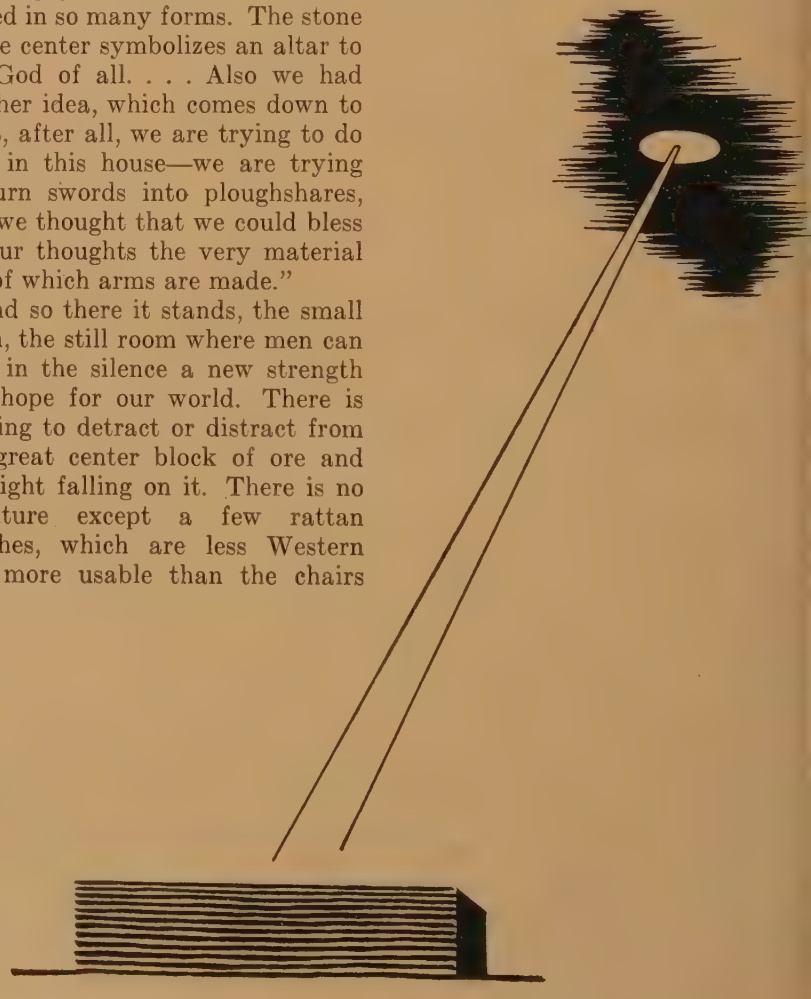
One critic of its design was not so easily satisfied, however. The U.N. Secretary-General, Dag Hammarskjold, felt that it was important to enlarge this room for meditation, making full use of the space that was available for this purpose. Mr. Hammarskjold felt that the room must symbolize "stillness and silence"—silence in the outward sense and stillness in the inward sense—as essential qualities with universal meaning. Persons who were responsible for the redecoration of the room faced another problem. In the United Nations with members from lands representing all the great world religions, it was necessary to discard all of the commonly used symbols. The only symbols that were appropriate were those that were common to all.

"In a sense," Mr. Hammarskjold said in explanation, "what I think we had at the back of our minds was something which is said, I believe, in an ancient Chinese script, that the significance of the vessel is not in the shell but in the void. The significance of a room is not the walls but in what is framed by the walls; that is to say, we had to create a room of stillness, a room of stillness where nothing intrudes on those who want to find stillness. . . . We felt that if within the framework we could achieve an absolute purity of line and color we could realize all we wanted, a room of stillness with perhaps one simple symbol—light striking on stone. It is for that reason that in the center of this room there is this block of iron ore shimmering like ice in a shaft of light from above. That is the only symbol in this room—a meeting of the light of the sky and the earth. However, in a certain sense the symbolism goes one step further. . . . The origin of the idea was one which I think you will all recognize; you will find it in many great religions; it is the altar. In this case it is an empty 'altar,' empty not because there is no God, but empty because God is worshiped in so many forms. The stone in the center symbolizes an altar to the God of all. . . . Also we had another idea, which comes down to what, after all, we are trying to do here in this house—we are trying to turn swords into ploughshares, and we thought that we could bless by our thoughts the very material out of which arms are made."

And so there it stands, the small room, the still room where men can seek in the silence a new strength and hope for our world. There is nothing to detract or distract from the great center block of ore and the light falling on it. There is no furniture except a few rattan benches, which are less Western and more usable than the chairs which were part of the former fur nishings.

Do people like it? Perhaps no at first. Perhaps not until the have thought about what its sym bolism means, but increasingly fo those who come often, there is sense of peace and of inspiration One is reminded that the origina plans for a Meditation Room calle for a shaft of sunlight and no sym bols and that in response to th idea a newspaper editor wrote "Here, denied all symbols, ma they hear the flutter of wings, sti to distant trumpets, and mark 'Thou shalt not kill,' in a doze tongues!"

God grant this room of stillnes may become the cornerstone of new peace!



An Anniversary That We Need

by MARGARET BENDER

HOW well are we doing in the field of human rights in the United States? In what areas is the most progress being made? Where are the greatest stumbling blocks? What can we do to get the best kind of progress with the greatest possible speed? Questions like these are troubling people of good will who have a sense of responsibility everywhere in our country. At this moment perhaps more inches of newstype and more conversations, both here and abroad, are being devoted to the subject of human rights in the United States than ever before. It is fortunate, therefore, that we are celebrating the tenth anniversary of an event that in the long view of history may rank as a turning point in the history of human rights in the United States. It is also fortunate that this event falls a year before the tenth anniversary of the adoption by the United Nations of the Universal Declaration of Human Rights. Whatever consideration can be given now to the record of the last ten years of human rights work in our own country will prepare us to take our place in the celebration of this international day.

Ten years ago one of the most important committees ever appointed by a President of the United States, The President's Committee on Civil Rights, made its report to the American people. This report, which used as its title a significant phrase from the Declaration of Independence—"To Secure These Rights"—summarized the findings of nearly a year of intensive work to determine the areas in which progress still needed to be made. The executive order which established the Committee expressly stated the task: "The Committee is authorized on behalf of the President to inquire into and to determine whether and in what respect current law-enforcement measures and the authority and means possessed by federal, state, and local governments may be strengthened and improved to safeguard the civil rights of the people."

Today as we come to the tenth anniversary of that report we can see two things clearly. First, it is even more apparent in perspective than it was at the time, that the creation of this Committee was a significant event which marked a new resolve on the part of the people of the United States to come to grips with the problems of their freedoms and of equal opportunity and justice for all of its citizens in a way that it had not done during the past hundred years. Second, it is apparent how much has been done in every section of the country and in every facet of life to improve our "human rights score."

It needs, perhaps, to be stated in the beginning that the President's Committee recognized the fact that much progress had been made before 1947. The President's Committee stated it this way:

"If our task were to evaluate the level of achievement in our civil rights record, mention would have been made of many significant developments in our history as a nation. We would want to refer to the steady progress toward the goal of universal suffrage that has marked the years between 1789 and the present. We would want to emphasize the disappearance of brutality from our society to the point where the occurrence of a single act of violence is a shocking event precisely because it is so out of keeping with our system of equal justice under law. And we would want to point to the building of our present economy which surely gives the individual greater social mobility, greater economic freedom of choice than any other nation has ever been able to offer."

They also stated the need in terms which can be used equally well ten years later: "We believe its (the U.S.A.'s) impressive achievements must be used as a stimulus to further progress, rather than as an excuse for complacency."

An excellent tool for taking stock of progress during the last ten years is provided in the anniversary edititon of *The People Take The Lead.* This will be available from Literature Headquarters very soon. Watch the back page of THE METHODIST WOMAN for the date of its release. This comprehensive survey in an easy to read popular form will prove an excellent means of taking the necessary look at what we have already accomplished as we plan ways to make the next ten years a time of even greater progress.

Each section in *The People Take the Lead* is headed by an introduction touching upon some of the significant developments of the last ten years. Some of these introductions were written by persons who were members of the Committee ten years ago like Mrs. M. E. Tilly of Atlanta, who wrote on citizenship, and Dr. Channing Tobias, who wrote the introduction to the section on public accommodations. Mrs. Tilly is a Methodist woman appointed to the Committee primarily because of the work she had done through the channels of the Woman's Society. Dr. Tobias is also a prominent churchman, a member of the Christian Methodist Episcopal Church. Other sections were written by other outstanding experts who did not serve on the Committee. A

brief spot preview of the contents will show how useful this pamphlet can be as we look at "where we are" before we assemble all our resources for planning ahead.

Public Accommodations

The section indicates that in the past decade the American Negro has finally been able to claim in many areas of the country, rights which Caucasian citizens of the United States enjoy without stopping to think how important they are to personal comfort and dignity. Among these are the right to travel, swim, bowl, golf, be served a meal, have a haircut, hire a night's lodging, spend a day in the park and use the library—all on a non-discriminatory basis.

Perhaps the most significant change of all in this field has taken place in transportation. Administrative rulings from the Interstate Commerce Commission and the Civil Aeronautics Commission set the stage for the end of "Jim Crow." Court rulings accelerated the process so that the day seems in sight when separate seating and separate waiting facilities will be just a memory.

Another very important kind of progress in this field has been made through voluntary action. A growing list of important national organizations have voted not to convene at "restricted" resorts or in "segregated" hotels or cities. Hospitals and theaters have dropped policies of segregation and countless other organizations have pledged not to countenance discrimination.

Housing

In spite of the fact that fifteen million Americans are not free to exercise the basic choice, that of the place where, in accordance with his ability to pay, he will find the housing that will be best for him, progress has been made in this field. Experiments in mixed housing, both public and private, provide an impressive body of evidence that whites and non-whites can live together harmoniously. Slowly the old myths are giving way.

The report of the President's Committee singled out restrictive covenants—agreements written into deeds to prevent sale or lease to "undesirables"—as the worst roadblock to progress. Less than a year later the Supreme Court ruled that racially restrictive covenants could not be enforced by the courts. Following this lead the Federal Housing Administration refused to insure loans on new housing covered by covenants.

Eight states have outlawed discrimination in public housing. Recently some of them extended this to publicly assisted housing as well. Similar steps were taken by a number of cities.

Employment

It is difficult to remember now that in 1947 the hiring of Jackie Robinson by the Brooklyn Dodgers was headline news. Less spectacularly, the Negro and other minority workers have been welcomed into many other fields of employment closed to them a decade ago. Ten years ago Negro sales clerks would have caused comment; today they are accepted naturally. Labor, long at the forefront of the struggle for equal opportunity, played a big part in these advances. From 1948 on, many important labor unions opened their ranks to all. The new constitution of the united CIO-AFL encourages "all workers without regard to race, creed, color, or national origin, to share in the full benefits of union organization."

Industry, too, has made the attack on employment discrimination its business. In 1947, only four states had state commissions against discrimination. Today there are enforceable FEP statutes in thirteen states and some forty cities.

Citizenship

Mrs. Tilly's introduction points out the fact that suffrage is basic to all other rights and that there cannot be government "for the people" unless it is "of the people" and "by the people." One of the greatest victories that the record of these ten years has to cite is that of the passage by Congress of the first civil rights legislation since the reconstruction period. This legislation should do much to hasten the day when the right to vote will not be withheld from any one in the United States entitled to it under the constitution. However, it is encouraging to note that even before this legislation came many states and communities had taken steps forward. Today, the figures of the Southern Regional Council show, there are 1,238,000 Negroes on voting rolls in Southern states.

Government Services

One of the most important and least publicized fields where progress in the field of Civil Rights has been made during the last ten years is that of government practices. Without much fuss or fanfare the Federal Government has been sweeping the cobwebs of discrimination out of its offices. It has also laid down the law to firms with which it does business. These firms must follow the same rules and refrain from discriminatory practices if they wish to continue to receive government contracts.

Segregation has been banished from Veteran's Hospitals and military post schools. Integration has been accomplished in the Armed Forces. Both the Veteran's Administration and the Federal Housing Administration have withheld loans on new housing covered by racial or religious restrictive covenants.

As these samples will indicate, the facts in this pamphlet will bring encouragement. A real review of these facts and a careful analysis of what planning for the future is necessary will be the first step in preparing for the tenth anniversary of the Universal Declaration of Human Rights and the tenth anniversary of Human Rights Day in 1958, when the attention of the world will be focused on human rights everywhere.

CONFERENCE EXCHANGE

An installation service of unusual quality was prepared by Mrs. George L. Ellender of Baytown, Texas, based on a visualization of building a red rose tree. After the message which is given here, the officers of the Society came forward one by one; each made a brief statement in terms of the meaning of her own office, and as she concluded, placed a red rose on the "tree." The service was concluded with the singing of "O Jesus, I Have Promised" and a prayer of dedication.

THE ROSE

A genus of beautiful and fragrant flowers which has given its name to one of the largest botanical families the "Roseaceae" which means "which see" or "those who see."

Roses have been developed from the wild species by changing the stamens into petals.

There are numbers of varieties of roses. The most common, called the Provence rose, is of eastern origin; the Cherokee rose, a native of China; the old-fashioned sweet-scented rose from Europe; the pink damask rose from Damascus; the climbing evergreen rose from Southern Europe; the Scotch roses, which are of dwarf stature; the common white rose from the Caucasus; the common yellow rose from Asia Minor.

Of all the flowers, none perhaps has been more frequently associated with mankind's history and literature than the rose. Its praises have been sung in many tongues, and its popularity harks back to ancient times.

The Turks hold that red roses sprang from the blood of Mohammed.

The rose of Jericho has been called "St. Mary's rose" and legend connect its first blooming with the Savior's birth; claims that it closed its petals at his crucifixion and reopened them at the Resurrection.

The Romans placed a rose over the entrance to their feasting halls, and all who passed beneath it understood that whatever happened within the hall was to be "*sub rosa*," meaning "under the rose," and was to be kept secret. And so on—in country after country, in a wide variety of ways—the rose has played a prominent part.

June (the month of installation services) is the month of roses, and we see them in abundance. Yet the figure is a bit startling which we hear is true—that to make Attar of Roses, one of the most costly perfumes in the world, ten tons—which is 20,000 pounds—of petals are required to make one pound of precious oil, which is valued at $200 a pound.

We have said that "Rosaceae" means "those who see." All down through the ages, missionary work has been carried on by those who see the needs of the world. Therefore the rose is a fitting symbol for such an installation service as this. The rose is of foreign descent; and we are reminded of the command Jesus gave his disciples to go and teach all nations, . . . to the end of the earth. So, the witness of our Society reaches out to the ends of the earth. And, as the rose has been a symbol of love, so let our love in the world-wide ministry of our Society be thus represented.

As we install the officers of this Society for the ensuing year, we are building a tree of red roses. But for the love of Christ and the bringing of his Kingdom to earth, making this world a brotherhood, this tree would be as bare as it stands now. As each woman presents herself, according to her office, she will place her symbol of love on the tree, making her pledge of service to this Society.

One by one the officers will come forward.

EXPERIMENTAL PROMOTION

Every conference in the Northeastern Jurisdiction may avail itself of the opportunity to share in the "Experimental Promotion" plan being put in operation this year. The jurisdiction will allow fifty dollars for travel money for a jurisdiction officer to come to a conference once during the year. The officer invited may be used at district or subdistrict meetings or summer-school sessions.

The conference secretary of Promotion sends the request to the jurisdiction secretary of Promotion (after confirmation from the officer accepting the invitation to that conference) at least thirty days before the engagement date. She lists the name of the officer who has agreed to come, the dates, and the type of meetings where she will be speaking or teaching.

To secure a "Jurisdiction Team," at least three months' notice is necessary. Such a team will be sent at jurisdiction expense, with hospitality being furnished by the conference.

"You have assumed a responsibility. Now if you feel the need of a helping hand you will find it on the end of your arm."

(Quoted by Mrs. R. M. White. Authorship unknown.)

1957-58 STANDARD OF EXCELLENCE SHEET FOR THE LOCAL SOCIETY

Louisville Conference Woman's Society of Christian Service

Society_____District_____

The purpose of this sheet is to aid the local Society in the promotion of the entire program and to give recognition to those Societies that are doing outstanding work.

Please check your Society's progress each period and report to your district secretary of Promotion at the end of the year.

The goals for receiving conference recognition are:

I. Commitment

___1. Have the study, "The Gospel According to St. Mark."
___2. Continue or form a Prayer Group or Fellowship of Intercession.
___3. Observe Week of Prayer and Self-Denial.

II. Responsibility

___1. Increase membership 10 per cent over last year or have 100 per cent membership.
___2. Have every elected officer a subscriber to THE METHODIST WOMAN.
___3. Have at least 10 per cent of the Society as subscribers to WORLD OUTLOOK.
___4. Increase the total giving of the Society to missions. Promote the use of "My World Bank," Special Memberships, and In Remembrance Gifts.

III. Interpretation

___1. Use Program and Worship Booklets, "The March of Missions," to interpret the total program of the Woman's Division of Christian Service.

IV. Recruitment

___1. Present to youth and children information on missions and the opportunity for Christian Service. (This may be accomplished through the church school, additional sessions, MYF, sermons, and Commission on Christian Vocations.)

V. Fellowship

___1. Cooperate in community interdenominational activities. Urge members to read THE METHODIST WOMAN, WORLD OUTLOOK, *Together*, to be informed on city, state, National, and World Council of Churches.
___2. Present the Charter of Racial Policies for restudy.

VI. Missions

___1. Have Study and Action Committee (secretaries of Christian Social Relations, Missionary Education, Spiritual Life) attend district seminar. (Give the total number of Society officers who attended_____.)
___2. Present information concerning World Federation of Methodist Women, using program material, THE METHODIST WOMAN, et cetera.
___3. Each period, do something for Supply Work for the work of the Woman's Division (cash supplies or new materials).
___4. Have a study class on one or more of the following: "Japan," "Christ, the Church and Race," "The Social Witness of the Local Church in the Ecumenical Movement."

VII. Peace

___1. United Nations presented at Society meeting or a circle meeting at least once during the year.
___2. Promote daily prayer for missionaries and deaconesses who are our "Ambassadors of Peace."

General

___1. Have election of officers in April. (See Calendar of Activities in the May, 1957, issue of THE METHODIST WOMAN.)
___2. By June 1, 1958, send in the list of your officers for 1958-59 to the district secretary of Promotion.

_____Total

Mrs. Edward L. Crabtree
Conference Secretary
of Promotion

District Secretary
of Promotion

THANKSGIVING—BY CHARLES WESLEY

"Father, Thy mercies past we own,
And Thy continued care;
To Thee presenting, through Thy Son,
Whate'er we have or are.

"Our lips and lives shall gladly show
The wonders of Thy love,
While on in Jesus' steps we go
To see Thy face above."

(Hymn No. 538, *The Methodist Hymnal*, verses 3 and 4.)

EXCHANGE

A TRAVELING CHURCH

This is the "traveling church" of the Woman's Society of Christian Service of the Western North Carolina Conference.

It was made by the Rev. Park W. Fisher, retired minister at the Methodist Home in Charlotte, North Carolina, and since its introduction to Methodist women at the Sixteenth Annual Meeting at Lake Junaluska last summer the little church has made its appearance in almost all of the eleven districts in the conference.

The miniature church is made in sections that may be put in place easily on a program before an audience. In its first performance, it took part in the presentation of officers' reports made in the form of a master report, "Building the Church to the Glory of God." Each officer presented her line of work and placed her section of the church in the little building. As she did this, a soloist sang one verse of a hymn, the thought fitting into the line of work described.

In building the church, the foundation was placed by the secretary of Spiritual Life; the floor by the vice-president; the corner posts by the treasurer; the uprights by the recording secretary; the walls by the secretaries of Student, Youth, and Children's Work, and the Wesleyan Service Guild; the windows by the secretary of Missionary Education and Service.

The roof was put on by the secretary of Promotion; the bell was put in place by the chairman of the Research Committee; the spire by the secretary of Supply Work; the steps by the secretary of Missionary Personnel; the doors by the secretary of Status of Women; the people on the steps by the secretary of Christian Social Relations; and the lights by the secretary of Literature and Publications and the public relations secretary.

The service was written by Mrs. Rupert Crowell of Asheville, North Carolina, vice-president of the Woman's Society of Christian Service of Western North Carolina Conference. She adapted it from a service suggested in THE METHODIST WOMAN.

The picture shows the church as it was used at the annual meeting of the Asheville District at Abernathy Methodist Church on April 25. Admiring the church are three district officers, one conference officer, and a deaconess. Left to right, they are: Mrs. J. H. Bancroft, vice-president of Asheville District; Mrs. Ralph E. Bisel of Badin, North Carolina, chairman of the Research Committee of Western North Carolina Conference; Mrs. Thomas E. Frutchey, president of Asheville District; Miss Cynthia Brooks, deaconess at Allen High School in Asheville; and

Mrs. Hubert Carter, secretary of Promotion of Asheville District.

The little church is still traveling, for other groups in the various districts want to use it in "Building a Church to the Glory of God."

COMMUNICATION

"Spiritual power equals Acceptance plus Communication at seven levels." The levels suggested are:

"1. Eating together. Jesus ate with many people. The Last Supper is highly symbolic.

"2. Playing together. Using the big muscles in active recreation or the smaller ones in talk or laughter brings people together.

"3. Working together for ourselves: getting a meal together, building a church, or any cooperative project.

"4. Thinking together. The interaction of minds on a common problem can bring high fellowship.

"5. Working together for others. Such service brings a higher level of belonging.

"6. Worshiping together. This is two-way communication with God about the struggles of our souls.

"7. Suffering together. Howard Spring declares: 'Enjoyment may furnish the chromium plate, but it is the things endured that provide the bolts and rivets.' "

Dan West,
Department of Social Education,
Brethren Service Commission,
Elgin, Illinois

Copied from *International Journal of Religious Education*, May, 1957.

CONFERENCE EXCHANGE

AN OPXN LXTTXR TO XVXRY OFFICXR

DXAR OFFICXR:

Do you rxalizx how important you arx to our organization? You arx a kxy pxrson in our work. Much dxpxnds on thx attitudx you bring to your rxsponsibility. (Plxasx xxcusx my typing. You sxx my typxwritxr is an old modxl. It works quitx wxll xxcxpt for onx of thx kxys. I havx wishxd many timxs that it workxd pxrfxctly. It is trux that thxrx arx forty-six kxys that function wxll xnough, but just onx kxy not working makxs thx diffxrxncx.)

Somxtimxs it sxms to mx that a Woman's Socixty is likx my typxwritxr—not all thx kxys working propxrly.

You may say to yoursxlf, "Wxll, I am only onx pxrson. I won't makx or brxak a program." But you sxx what a diffxrxncx it makxs whxn just onx kxy doxs not work? A Woman's Socixty, local or district or confxrxncx, to bx xfxctivx nxxds thx activx participation of xvxryonx.

So thx nxxt timx you think that you arx only onx pxrson and that your xfforts arx not important, rxmxmbxr this typxwritxr and say to yoursxlf, "I am a kxy pxrson in thx Woman's Socixty and I am nxxdxd vxry much."

Sincxrxly,
Your Sxcrxtary of Promotion

Mrs. D. G. Woolpert, Secretary of Promotion, North Indiana Conference.

WHAT'S IN A NAME?

by Mrs. D. G. Woolpert

"Woman's Society of Christian Service! Why do you have that long name? Wouldn't a shorter one do just as well?"

The Methodist woman smiles proudly and says, "That name tells what we really are." And then she explains what it means. Could you?

WOMAN'S: not women, because the emphasis is on the *individual* woman—her spiritual growth, her contributions of prayers, services, and gifts.

SOCIETY: a friendly group where age or special interest or economic situation are of no concern. A common love of God and His work draws the members together and impels them to share their fellowship.

CHRISTIAN: one of the primary purposes of this Society is to develop the spiritual life. It overlaps and undergirds the fellowship and all that is done in the way of service.

SERVICE: a second purpose is to serve one's own church and Society through Local Church Activities; a third, to serve our neighbors in our community and in the world community through Christian Social Relations; and a fourth is to understand and support the projects of the Woman's Division of the Board of Missions of The Methodist Church.

Could you say it in fewer words than Woman's Society of Christian Service?

TOOL KIT FOR PASTORS

New Jersey Conference has prepared a simple effective kit of free leaflets, especially for pastors. It is a 14 by 8½-inches sheet of colored construction paper, lengthwise, folded and stapled, 1½ inches at the bottom; and then folded to make three leaves. The leaflets are inserted in the pocket of the center leaf. Those selected include: How to Organize a Woman's Society of Christian Service, A Widening Way, Oh Yes You Can, District Members, The Wesleyan Service Guild, a Membership card, and a Transfer Card.

This statement is mimeographed on the third page:

WE COULD GROW FROM A CONFERENCE OF
379 Churches,
313 Societies,
20 Guilds
TO
A 100 PER CENT ORGANIZED CONFERENCE
A Woman's Society of Christian Service,
and/or
A Wesleyan Service Guild
or
A District Member
in each church.....
in
The New Jersey Conference!

Addresses of conference President, secretary of Promotion, secretary of Wesleyan Service Guild, and of district secretaries of Promotion, are given on other pages. The cover bears the quadrennial symbol.

WESLEYAN SERVICE GUILD

JANUARY IS GUILD MONTH

Remember, January is Guild Month! You should be making big plans for it. Here is the way the two Guilds of First Methodist Church in Birmingham, Alabama, did it:

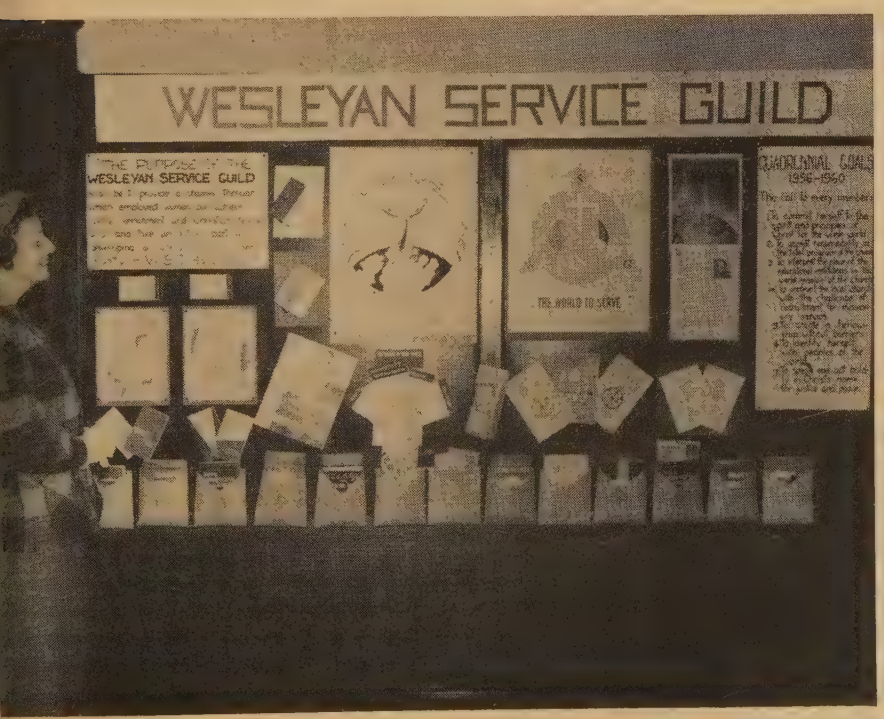
"Our minister, Dr. Paul Hardin, Jr., was approached by Miss Sara Ligon, president of Guild Number Two, for suggestions and assistance in publicizing the program of the Wesleyan Service Guild. Dr. Hardin very generously suggested that we have special mention at a Sunday morning service which is broadcast, and also that we have a three-minute talk from one of our Guild members, in order to extend an invitation to the employed women of the church to become members.

"The last Sunday of the month was chosen, and a former president was asked to be the speaker. Notices were published in two issues of the church paper and in the local newspaper. A most impressive display of Wesleyan Service Guild literature was arranged in the Educational Building. Invitations to join the Guild were mimeographed so that they might be placed in the hands of prospective Guild members as they join the church.

"On Saturday morning preceding Guild Sunday, a group of Guild members placed 1,000 copies of the 'Women Who Work' leaflets in the church service programs. The final touch was a beautiful floral arrangement of blue and yellow, placed on the altar in honor of the members of our Woman's Society of Christian Service."

Miss Anne Sedlow,
President of Guild Number One.

Miss Evelyn Losey, church secretary, admires the Wesleyan Service Guild exhibit on Guild Sunday at First Methodist Church, Birmingham, Alabama.



OUTSTANDING ACTIVITIES

From Miss Bonnie Hermance, Merrill, Wisconsin:

"For the last year or two we have talked about doing something for the youth in our church to interest them in missions. At the Conference School of Missions last summer, I met Miss Gene Maxwell, deaconess, who is working about eighty miles north of us. At our Program Committee meeting, we decided to ask Miss Maxwell to come to Merrill to speak to our youth and also at a joint meeting of the Woman's Society and Guild.

"In November we had twenty-one members of the Methodist Youth Fellowship as guests at a supper which was served by one of the circles of the Woman's Society of Christian Service. We started out with an 'ice-breaker' game, thereby getting acquainted with each other. We had some good food and lively fellowship songs, which everyone seemed to enjoy.

"Miss Maxwell had the complete attention and interest of everyone of the youth from the first moment to the last. She appealed to them through her enthusiasm, her understanding of youth, her sense of humor, and her complete dedication. She told of her own experience in choosing her lifework, she explained many types of service, and told how to prepare for Christian vocations. She climaxed her talk with the filmstrip, 'Adventures in Service.'

"Many of the young people expressed an interest in church-related vocations. One girl said she had no idea Christian work was 'so interesting' and 'so modern.' Our pastor said recently that the young people are still talking about the affair. I believe the Guild will make this an annual event, as we felt it accomplished so many things.

"We learned who our young people are, and what a fine group it is. We found that they can become interested in the mission outreach of the church.

"At the joint meeting of the Guild and Woman's Society, Miss Maxwell stressed the need of Christian workers and the need for the women of the church to be able to help and encourage youth as they show an interest in full-time service."

From Miss Edna Breedlove, Kansas City, Kansas:

"The Wesleyan Service Guild of the Grandview Methodist Church presented a 'Christmas Lane' on a Friday evening early in December. In each of the eight homes offered to us, we decorated a different type of room for Christmas. The viewers could begin with any of the homes listed. Rooms decorated were: a dining room, kitchen, recreation room, child's bedroom, adult bedroom, living room, and a refreshment center (using a garage where refreshments of coffee, spiced tea, and homemade cookies were served.) A social hour was enjoyed by all the Guild members and their families, as they gathered at the refreshment center after the tour of homes was completed.

"This is the second year we have sponsored a 'Christmas Lane,' and while it is a lot of work, we find it also a joy and a satisfaction in learning and in working together. We consider it a valuable project in promoting local church and community activities."

PROGRAM FOR NOVEMBER

In connection with the November program, "The Mind That Was in Christ," it would be well to place special emphasis on the Educational Institutions within the Special Interests of the Wesleyan Service Guild. Two of them are mentioned in the program. Do you know which they are?

SPECIAL INTERESTS

Public Health Center, Madar Union Sanatorium, Madar, Ajmer, India

From a letter from Miss Lora I. Battin

"It has been an eventful year for Public Health Nursing, which is a new specialty in the nursing profession in India and is just coming into its own as an important part of India's Second Five-Year Plan. It is so new that only in the last year have the first two courses in Public Health Nursing been opened. Most persons, including many doctors, and even nurses, do not know what a Public Health Nurse is. There have, however, for several years, been trained Health Visitors who have had a two-year course learning how to teach people healthful living, and also, in Delhi there is a College of Nursing with considerable emphasis on Public Health. During the past year much has been done to integrate Public Health Nursing into the basic course of all recognized Nursing Schools in India.

"This year has been eventful here at Madar also. Early in the spring the new surgical unit for the Sanatorium, a gift of both Divisions of our Board, was opened. Since then surgery has been safer for patients and easier for staff. Now new surgical wards are being built adjacent to it, where patients will be taken for recovery and post-operative care. Some air-conditioning units sent from the States arrived badly damaged. When they are repaired, it is expected that they will be used for the operating and recovery rooms.

"Another event for our Health Center is the first Triple Vaccine immunization received by 1,000 children. The price was according to the parents' salary. Even some of the poorer families gladly paid for three children. This is the first immunization for which they have paid."

MEMBERSHIP EMPHASIS

Here are some of the suggestions that came out of the Guild Clinics in Jurisdiction Schools of Missions and Christian Service this summer:

I. Make a Survey
- A. of the church to find employed women not active in church groups.
- B. of the community.
- C. of schools and colleges to find names of teachers.
- D. of hospitals to find names of nurses.
- E. of industrial plants.
- F. of business establishments.
- G. of stores to find names of clerks.
- H. of Y.W.C.A. and other residence halls.
- I. of church prospect list.

II. Publicize the Program
- A. Use newspapers and church bulletins.
- B. Place a card with name and telephone number of membership chairman on bulletin boards in residence halls and places where women are employed.
- C. Have posters on bulletin boards in churches.
- D. Have special bulletin board in church for Guild events.
- E. Distribute leaflet "Women Who Work" in places listed under I. Make a survey.

III. Enlist New Members.
- A. Enlist people before they have fall and winter schedules arranged.
- B. Personal contacts count most.
- C. Concentrate on:
  1. High-school seniors and other young women going into their first jobs.
  2. Newcomers to community.
  3. Those who do not belong to a church.
- D. Include women of *all ages.*

IV. Foster Fellowship
- A. Bring new members into the program, and keep every member working.
- B. Make new members feel at home.

C. Help new members feel the group is theirs and that they have as much responsibility for the fellowship as older members have.
D. Furnish transportation to meetings when advisable.

V. Orientation
A. Use *Service Activity Cards.*
B. Use *Women Who Work* leaflet.
C. Use *The Wesleyan Service Guild* leaflet.
D. Give information regarding purposes and goals of the Wesleyan Service Guild.

VI. Have Special Features
A. Lenten breakfasts.
B. Weekday breakfasts.
C. Neighborhood evenings-at-home.
D. Guild Sunday in January.
E. Dramatic Pledge Service.
F. Impressive Installation.
G. Reception for new members.
H. Field trips with a mission.

VII. Think of New Possibilities
A. Investigate possibility for World Friendship Group and cooperate in forming one.
B. Try second unit when unit gets too large to assimilate members.
C. Try unit for young women if necessary in order to enlist women in early twenties.
D. Investigate possibility of noon meetings in industrial plants where women stay for lunch.
E. Divide large unit into Interest groups for extra activities.

VIII. Evaluate
A. to find if there is good spirit.
B. to find if program is worth while and attractive.
C. to find if program is Christian centered.
D. to find if fellowship is inclusive.
E. to find what new members think of program.
F. to find if type of meeting should be changed.

IX. Suggestions for district and conference secretaries
A. Acquaint bishops, district superintendents, and ministers with work of the Guild. Invite them to district and conference meetings.
B. Work closely with district and conference presidents and secretaries of Promotion of the Woman's Society.
C. Establish a visitation team that will be ready to send out two members of different age groups at a time to speak to prospective groups. They might also be ready to install officers or conduct a pledge service. (See THE METHODIST WOMAN, January, 1957.)

MAGAZINE AND PICTURE FUND

In the September issue of THE METHODIST WOMAN it was explained that funds from the Magazine and Picture Fund had been given toward the development of Christian Literature in Foreign Fields. We have had our first letter in acknowledgment of the receipt of some of this money:

Commission on Christian Literature of The Methodist Church in Southern Asia

Dear Friends:

We have just received word that a gift of $500 has come from you for Literature work in India. This means a great deal to us because it makes possible more literature and it makes us know that we have your support when you share so generously with us.

This week I go to Jabalpur to a meeting of the Executive Committee of the Hindi Christian Literature Council. Through this group a real effort is being made to publish a family magazine in Hindi for Christians. One of our real needs is to improve the appearance of the present magazine. The content is good, but the absence of color illustrations and the limited number of black and white pictures makes it less attractive than it should be.

I am attempting to get permission from Christian artists to have color blocks made of their paintings. This is very expensive and needs a gift such as yours to make it possible. So far I have one three-colored block in hand—one on the way from the press and this week I hope to go to Allahabad to select the other slides that could be used for this.

At the Methodist Centenary under Esther Armstrong's guidance and great effort an exhibit of Christian art was displayed. Mr. Ferger, of the National Council of Churches, took pictures of these paintings and these I am borrowing for the purpose of block making so they can be printed in large quantities and be enjoyed by all who buy the magazine. Each of these blocks costs about Rs. 100, so $100 makes possible blocks for about five pictures.

The contrast between Christian Literature in the United States and Christian Literature in India is something like that between an elephant and a toad. Yet, our need seems even greater here because there is no television and few radios. Pictures are not only a luxury but a necessity for illustrated reading and yet they are expensive and make the blocks and magazines expensive. This means subsidy! When will our toad ever change into a baby elephant? We don't know—but it is a much bigger toad than it was ten years ago!

This brings our grateful appreciation for your interest and for this gift of $500.

Yours very sincerely,
Eunice Sluyter.

MISSIONARY EDUCATION

SUGGESTIONS FOR TEACHING THE SOCIAL WITNESS OF THE LOCAL CHURCH IN THE ECUMENICAL MOVEMENT

by MRS. ROY A. DILLON

SELDOM have we such an opportunity to extend our minds into so many areas of life and yet keep our feet so firmly planted in our local church and community as in the study, *The Social Witness of the Local Church in the Ecumenical Movement.* Dr. Walter G. Muelder in the text, *In Every Place a Voice,* has called his book an interpretation and commentary on a portion of the "Message" of the Amsterdam Assembly of the World Council of Churches. He has translated the thoughts and action of those delegates sharing in this world-wide fellowship.

Those outstanding theologians and lay men and women have put into words the thoughts and aspirations of our world Christian community. They have said for the rest of us the things that needed to be said to us and to the world about us. Now, Dean Muelder has helped direct our thinking as we come together in our local communities and churches; as we witness to our beliefs and try to live as if we really believed that Jesus Christ is Lord and that in Him we move and have our being.

Social is that which pertains to human intercourse; interpersonal relations. Witness is one who gives testimony to the truth, hence, social witness means the testimony we give in truth to all with whom we come in contact—whether we are conscious of it or not.

Mrs. David D. Jones has written a helpful guide which can be used with profit by a local study group. She has planned with thoughtful care the worship experiences which we must share if we are to give an effective Christian witness in our contemporary social scene.

Articles of value to our study are appearing in current religious periodicals; such as, *The Christian Century,* July 31, 1957, "Christians in Texas Stem the Tide," by Ronnie Dugger; July 10, 1957, "Woman Power and the Churches," by Mrs. T. O. Wedel; THE METHODIST WOMAN, July-August, 1957, page 15 (an article), page 24 (Visual Aids for this study), and page 47 (available materials). Dr. Harold A. Bosley's interpretation, "What Did the World Council Say to You?" is very helpful.

Two great new facts of this century—one political, the United Nations; the other religious, the World Council of Churches—mark a definite trend toward world cooperation. Dr. Muelder suggests (see page 17) the constructive possibility of such an effort. This is the first age in which people have dared to think about making benefits of civilization available to all people. On page 2, he speaks of "the quality of life and striving for better" which is the key to progress or retrogression. We think that Christ gave us the pattern for quality of life and now "God's purpose for humanity is the great value we must keep before us." (page 2)

We live in a jet age—an atomic age we are told—but in human relations we still lumber along at a much slower pace. Think of a two-wheeled cart, one wheel being the United Nations; the other, the World Council of Churches. The wheel lock is progress; the key is quality of life. It can move forward only as it is pulled or pushed by the many willing hearts and minds and shoulders of those who believe that in unity we find the power needed to move us forward. The quality of our living is the power which propels us.

This quality of life must become a personal crusade. Our religion must be lived by each of us as individuals and also corporately in fellowship groups, whether such groups are church related or community related. We must function as Christians wherever we find ourselves.

Membership in a group usually indicates commitment to the ideals actions, and goals of the group. Too many of us have become careless in our allegiance to our Lord and Savior. We have accepted membership without assuming the responsibilities of such membership.

Only as individuals do we come into the Christian fellowship. Only as individuals do we truly witness to the full meaning of our acceptance of the responsibilities of that commitment to our Lord. Yet only as we share with others in this witness can it become the effective force so needed in our local churches, communities, and world today.

This study is an adventure into the spiritual realm since Jesus told us that though we are in this world we are not of it. In this study, our eyes, our minds, our hearts, and souls are exposed and challenged again to a new commitment, a new effort to make our human relationships follow more readily the pattern of love and concern for all of God's children and especially those who are in our own communities and for whom we should feel a special responsibility.

What makes for quality of life—yours and mine? Paul wrote to the Philippians (4:8) and for us: "Finally, brethren, whatever is true whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think on these things (R.S.V.)." And in I Corinthians (13:13), "So faith hope, love abide, these three; but the greatest of these is love." Perhaps you are the only Christian some people will meet today. Are you content with the witness you have made today to the unity that is ours in Christ Jesus?

STUDENT WORK

STUDENT RECOGNITION DAY

by PAUL S. BOSLEY

ANTHONY Ashley Cooper, first Earl of Shaftesbury and great English statesman of the seventeenth century, was trying to get the House of Parliament to do its thinking in terms of something larger than England and the Continent. It is said that in addressing them, he contended, "Gentlemen, you need bigger maps. You need a map of the whole world."

Lord Shaftesbury's advice could well be given to all who are observing Student Recognition Day on Sunday, December 29, 1957. This should not be a day for gentle pats on the back; neither the Church nor the university student can benefit from this kind of irrelevancy. We ought rather to be confronted by the challenge to steer the course by more adequate maps, to expand the horizons of our thought, and specifically our Christian thought. But let us be more to the point on Student Recognition Day and consider questions raised by students.

In the past year or so, a movement has come to birth within the Methodist Student Movement which apparently is one of the most significant "awakenings" which had taken place in The Methodist Church for many years. I say apparently because it is yet too early to gauge its strength and influence, but we can be assured that it represents one of the most creative potential forces for renewal within the Church.

This "awakening" is the quest for an understanding of the nature of the Church; that is, what, exactly is the Church? On first sight, this question may sound a bit academic; yet a brief review of what took place in the student thinking will show quickly that this is not so.

Several years ago the state presidents of the MSM,[1] convened in their annual meeting, felt a need to get behind the meaning of the Movement's programs, activities, and so on, to the real reason for the existence of this group. The first question asked was, "What is the *raison d'etre* of the MSM?" Quickly, the questions and answers drove the students to ask the more primary question, "What is the nature of the Church?" But again, neither the existence of the student group nor that of the Church could be adequately explained from discussion of this question, alone. To find the answer, they were forced to ask the basic question, "What is the nature of the Christian Gospel?" Ironically, and indicative of the present plight of the Church, it was about this question that the least was known.

The discussion asked of the students a new set of guide maps, as it were, and these maps have taken the form of two questions which now constitute the cutting edge of this "awakening." Firstly, Methodist students (and our church at large!) have got to ask seriously, "What is our Methodist and Wesleyan heritage?" The concern behind this question is obvious. In order to recover a degree of self-understanding—that is, in order to be able to give an adequate answer to the question, "What is the MSM?" (or The Methodist Church)—we must turn to history to find the roots and the development of our church. Questions about: (1) the change which took place in people's understanding of the church when the sacramentalism of the Wesleyan Church became the evangelism of the frontier church; (2) the meaning of the word "fellowship"—(undoubtedly the most overworked and least adequate possible definition of the Church); (3) the role of the ministry; (4) the authority of the Bible; and (5) the place of the sacraments in the worship of the Church. The answers to these and others are essential if self-understanding is to be gained.

The second question in my opinion is the question *par excellence* confronting our entire Church; namely, what is the biblical understanding of the Church? In the last analysis, it is against this picture that we must measure any notions we have about the nature of the Church. "From whence came the Church?" is a question which leads us posthaste into the immensely rich heritage of biblical faith; it is a question which, although asking about beginnings, leads us to vital answers for the present.

It is also from the study of this question that we will find the crucial answers emerging to the problems raised by the recent Oberlin, Ohio, conference on the "Nature of the Unity We Seek." The biblical picture gives us little comfort when the schismatic and divided character of the contemporary Church is seen. But the Church will not find its way from disunity into unity until it undertakes the study of its biblical heritage. Certainly, this has been the experience of the MSM. The problem of division of religious groups on the campuses, likewise, requires a biblical orientation before the sinfulness of the situation is known and the call to organic unity (which is the implication of the biblical understanding of unity) can be fully realized.

In order to steer our way through these problems, we must not be afraid to throw out the old maps and search out more adequate ones. But the Gospel of our Lord Jesus Christ will not be comprehended by those who refuse to use their minds as well as their hearts; for in order to expand the horizons of our thought, we must first attempt to understand that faith which is granted by Him who, alone, is our Guide and Redeemer.

[1] Methodist Student Movement.

YOUTH WORK

A CHURCH-WIDE SCHOOL OF MISSIONS

A DAILY newspaper recently quoted a leader at the United Nations: "Whether we like it or not we are irrevocably tied up with the rest of the world. Everything that goes on in life today, in the home, the community, the country, is dependent and related to what is happening in the world at large. . . . I think the most important thing in the world is to understand other people and to get along with them. The way to do that, in my opinion, is to start at home—in your family, and in your community. . . . I would study all I could about other peoples."

There are many ways available to give us a wider knowledge of peoples of the world. Many opportunities may be found in your community, your church, and your home.

One such opportunity is a local church school of missions. Have you ever participated in a church-wide school of missions? Does your church plan one each year as a part of the total program of missionary education? A church school of missions offers a chance for real study.

A Family Affair

The entire family may share in this interesting experience. One duty of the Commission on Missions in the local church is "to plan each year, under the leadership of the pastor with the cooperation of the Woman's Society of Christian Service and the Commission on Education, for a church-wide school of missions in order that the entire congregation, adults, youth, and children, may be drawn into a period of intensive study, using the study book and other materials issued or recommended by the Joint Section of Education and Cultivation and approved missionary materials for children and youth." (1956 *Discipline*, Par. 257, Section 2.)

Getting Started

The MYF council should decide whether the MYF will participate in the school. It is understood that the members of the MYF will attend the class set up especially for youth. (Perhaps one for intermediates and one for seniors and older youth can also be held.) Having decided to do this, someone should be appointed to represent the group on the planning committee. In all probability the chairman of Christian Outreach would be asked to do this, because he (she) represents the MYF on the Commission on Missions. More than one person from the MYF could be named to the planning committee. The secretary of Youth Work should be ready to suggest materials and offer ideas to make such an experience exciting and meaningful.

Approved Materials

Each year materials are approved for special emphasis. These study materials are planned by representatives of about forty denominations working together in the Joint Commission on Missionary Education of the National Council of Churches. The themes for this year's study are "Japan" and "Christ, the Church, and Race." Books and resources are listed in *Missionary Materials for Youth.** Units on these themes are included in the curriculum for Sunday morning and/or Sunday evening sessions of the MYF. It is to be expected that any study as a part of the church school of missions would supplement what is done in the church school. The school of missions offers more time for study and activity.

This study and activity should not be confined to the classroo nor limited to the class session Learning to know people does n come merely by reading and discus sion. Often through doing thing we come to feel better acquainte with people, even those who liv far away. Well-planned activitie can bring us into "feeling relation ships, and it is when we can fe approximately what another pe son feels that we begin to know an then to understand him."

Missionaries, deaconesses, stu dents from other countries, an well-informed people in you church and community may be in vited to share their knowledge an resources. They may help th group to feel both better informe and inspired. Use every opportu nity to vary the program and main tain interest.

Suggestions for Planning

A committee from the MY should work with the Commissio on Missions in carrying out plan for youth's participation in th school. This committee would con sider such matters as:

1. Selecting the mission stud theme for the youth class.

2. Ordering necessary material such as books, maps, leaflets, an films.

3. Securing a teacher.

4. Inviting resource persons.

5. Planning activities in lin with the study. (For example, display of arts and crafts, a fellow ship supper, opportunities fo learning folk songs and folk game would enrich the evening.) Idea may be found in the Fun and Fes tival pamphlets listed in *Mission ary Materials for Youth.**

6. Relating the study to system atic giving through World Servic and the Methodist Youth Fund.

7. Deciding upon further plan to suggest to the MYF council s that the values of the study becom a part of the total program of th MYF.

* Available from Literature Headquarters, 78 Reading Road, Cincinnati 37, Ohio; or Distrib uting Offices.

CHILDREN'S WORK

"OF SUCH" [1]

I would be always but a little child;
Stretching my eager fingers out to catch the rain;
To touch the bright, sweet flowers;
  On the path I pass
To hear the noisy insects in the grass.
  Always would I know
The thrilling wonder of my first white snow!

I would be always innocent;
  Would always learn;
Would greet each dawn with glee;
Ah, it is much, is much.
To know the Coming Kingdom is of such!

MISSIONARY EDUCATION

NOVEMBER and December are the months when the words *love, give,* and *share* are heard more often by boys and girls than at any other time during the year. Secretaries of Children's Work can do much to make these words meaningful as they help to plan with the Council of Children's Workers for the Thanksgiving and Christmas activities.

You, as a teacher and worker with children have a privilege and a responsibility to help children gain a better understanding of an all-loving Father, one who cares for all children everywhere. The clutter of the commercialized Thanksgiving and Christmas festivities speak louder to children than the undertones of love and understanding, if the Christian teacher does not let her voice be heard. This is your high privilege. Use it!

Now is the time to begin publicity for the missionary study. You, too, can be creative. Use maps, posters, pictures, intriguing questions on the bulletin board where children will see them. Introduce the materials and study books to the Woman's Society of Christian Service.

When it is nearly time to begin the unit, talk with your minister about an announcement for the Sunday bulletin. Send cards and other forms of announcements to parents and boys and girls telling them about the sessions with special missionary emphasis. Enlist the cooperation and interest of people in the community who may have been in Japan, and will be valuable as resource persons as you continue your study.

The September issue of THE METHODIST WOMAN, and *Child Guidance in Christian Living* [2] listed materials for the missionary unit on *Japan* which will be the course of study in the Primary and Junior Group Graded Lessons for January, 1958.

If Additional Sessions are planned for this period it is suggested that the Methodist manuals be used. They are: Primary: *Children of Japan,** by Mattie Lula Cooper; Junior: *Journey to Japan,** by Carolyn Edna Wolcott.

Children's Service Fund: All offerings taken during these additional sessions should be channeled through the Children's Service Fund in the following manner:

1. The leader of the additional sessions fills out the Children's Service Fund Remittance Blank* and gives the blank and the offering to the *local* church treasurer.

2. The local church treasurer will then forward the money with the Children's Service Fund Remittance Blank to the annual conference treasurer.

3. The treasurer of the conference will then distribute the money as follows: 50 per cent of the offering to the conference treasurer of the Woman's Society of Christian Service; 50 per cent of the offering will be credited to the account of World Service and Conference Benevolences.

CALENDAR OF ACTIVITIES FOR NOVEMBER

Attend leadership classes for children's workers in the local church or district.

Participate in plans for Thanksgiving and Christmas activities for children.

Attend meetings of the Council of Children's Workers and assist with plans for missionary study in church school and for additional sessions.

Read and promote the use of THE METHODIST WOMAN, *Child Guidance in Christian Living,* and *The Christian Home.*

RESOURCE MATERIALS FOR MISSIONARY STUDY

Filmstrips

Kiniko.[2] Color, 62 frames, script. Story of Japanese girl at home, at school, at church. Sale, $5.00.

Sunday Around the World.[2] Color, 40 frames, script. Sale, $5.00.

Pictures, Folders, Maps

When Children Give, 1957-58.* Picture folder interpreting some of the missionary work for which the children's offerings are used. Current emphases on "Japan" and "Christ, the Church, and Race." 15 cents each, or 96 cents in dozen lots.

*World Friends: Japanese—Picture Album.** 15 photographs showing the Church at work in Japan. $1.00.

*Children of Japan:** Picture book with eight large pictures showing children at work and play. $1.25.

*Picture Map of Japan:** Work map. Size 50 by 38 inches. Good for use with Juniors. 75 cents.

*Opening Christian Gateways in Japan,** by Sallie Carroll. Especially good for leaders. Shows pictures and tells brief story of what the Church is doing in Japan today. 60 cents.

Reading Books for Children

Kindergarten:

*Surprise for Robin,** by Jeanette Perkins Brown. A delightful story of a little girl who has been living in Japan and is given a surprise by her Japanese friends. Price, 75 cents.

*Keiko's Birthday,** by Jeanette Perkins Brown. Children at United Nations School plan a birthday party for little Japanese Keiko. Price, 75 cents.

Primary:

*Hana's New Home,** by Lois Eddy McDonnell. Hana and her family move to the city and discover that there are friendly people here. Hana leads her family into the fellowship of the Christian Church. Price, $1.25.

Tami's New House,[2] by Hester Hawkes. Tami, a Japanese boy, likes to draw houses. He surprises his father and grandfather, who are artists, by gaining recognition at school. Price, $1.25.

*Kenji,** by Gertrude Jenness Rinden. A story of a half-orphan boy who lives with his mother. His sister works away from home. Kenji succeeds in bringing the family together with the help of his teacher and village church. Price, $1.25.

Emily San,[2] by Barbara Leonard Reynolds. A story of present-day Japan tells how Emily finally made friends and what fun American and Japanese children had together. Price, $1.25.

National Book Week

Secretaries of Children's Work are urged to participate in National Book Week—November 17-23. At this time special emphasis is given to books for children in libraries and public schools. Get acquainted with your librarian. Talk with her, learn what children are reading, perhaps she can help you with additional reading books and pictures for the children. She may be willing to give place in the displays for the special missionary emphasis for "Japan" and "Christ, the Church, and Race." Perhaps she will also use some of your books or other display material. You will find your librarian is a cooperative person—eager to know about your interests and how she can best be of help to you and to the boys and girls.

In the November issues of *Child Guidance in Christian Living* and *The Christian Home,* you will find suggestions of how you can make National Book Week more meaningful.

As you consider Christmas gifts for children, and you talk with parents and other teachers about Christmas buying, suggest reading books with the missionary emphases. The supplementary reading books on the units for "Japan" and "Christ, the Church, and Race," are attractively bound, easy to read; and children will enjoy receiving them as gifts.

American Education Week

American Education Week—November 10-16, has been set aside as a time when the public schools invite the people in their communities to visit them. Wherever possible visit your local public schools. Get acquainted with the teachers of the boys and girls with whom you work, or who are prospective members of your group. Learn as much as possible about the school environment and what boys and girls are studying. In your missionary units, try not to duplicate the material they have in public schools, but enrich it—giving it the larger emphasis of the work of the mission of the Church.

[1] From *Songs From the Slums,* by Toyohiko Kagawa. Copyright 1935 by Whitmore & Smith. By permission of Abingdon Press.

[2] Order from The Methodist Publishing House serving your territory.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

GOD'S WORLD[1]

All the world is God's world,
So we kneel and pray,
"Bless the other children,
Far and far away!"

"When our sun is shining,
And our land is bright,
Their land's in the shadow,
Keep them through the night."

"When our day is over,
And our twilight comes,
They are seeing sunrise,
Bless them in their homes!"

Long the miles between us!
Though we cannot call,
Over seas and mountains,
God will bless us all!

—*Nancy Burd Turner*

[1] Used by permission.

SPIRITUAL LIFE

A VISIT TO A GUILD RETREAT

by MARTHA MARY HARVEY

Eleventh Annual Retreat of the Wesleyan Service Guild of Rock River Conference Held at Northern State College, De Kalb, Illinois

DURING the drive to De Kalb I was asked by Miss Esther Davis (Baptist Friendliness Missionary working with minority roups in Chicago), who was to be ne leader of the Retreat, to explain detail the program of the Guild nd wherein lay its effectiveness. ne went on to say she had heard the great amount of work which ne Guild accomplished although mparatively small in numbers. I ggested that she wait until the nd of the Retreat and then if she ad not found the answer that she sk me the question again and I ould supply the answer.

Immediately upon arrival we gistered and after getting settled our rooms started to find out just ho was present. There was a spe- al joy in greeting old friends, me of whom have never missed a treat and a pleasure in meeting embers who were attending for ne first time, feeling a little range, not knowing quite what to xpect. One could not help observ- g the tired look on some faces, gns of tension on others, and the orried, seeking look on the face a young girl that indicated she ad a definite problem.

About eight o'clock the entire roup (seventy in number) assem- led in the beautiful lounge. After period of fellowship the first ses- on was called to order by the nference secretary of Spiritual ife who was in charge. The group ined in singing some of the old miliar hymns, ending with the eme hymn:

"My God and I go in the fields together . . .
We walk and talk as good friends should and do. . . ."

So that those attending for the rst time might understand, the purpose of the retreat was explained—an opportunity to lay aside the cares and problems of our daily lives in this time of tension, to bow before God in humility and silence. An opportunity to increase our knowledge, to be alone with our Heavenly Father, to converse with Him, to allow Him through our surrendered wills to come into and fill our lives with peace and power. A time to take inventory of our tools and have them ready to do the Master's work. The theme "Walking With God" was taken from the fourth verse, third chapter of Luke.

As the leader continued to speak one could see faces that were strained and nerves that were tense begin to relax. After a closing prayer the period of silence began and continued until after the morning watch. The members seemed to sense the presence of the Master as they quietly prepared for the night's rest.

At 6:30 A.M. we were awakened by two voices singing "Awake! Awake! the dawn is breaking. God is calling you!" On each of the three floors the singers continued their pilgrimage of love. "And in the morning, a great while before day, He rose and went out to a lonely place, and there He prayed." (Mark 1:35)

As I walked out into the morning seeking a quiet secluded place for my personal devotions it was a soul-stirring sight to see here and there sitting under a tree, or on a step or rock, or just walking slowly, reading as she walked, many others who, like myself, felt drawn to seek God in the great outdoors.

After breakfast we gathered in the lounge for a period of intercessory prayer. There were more than forty requests for prayer which had been handed in on slips provided for that purpose. These requests were many and varied; some reflected those strains and tensions which I had noticed earlier. As the requests were read each one mentally added some unknown persons to their prayer list, for several asked for our continued prayers. This time of prayer was followed by four sharing groups using the same topic, "How God Speaks to Me." Reports from group leaders told of some very enriching experiences; in fact some said it reminded them of a testimonial meeting with many desiring to add their own personal witness.

In the final meditation, "The Great Adventure," we were brought into very close contact with our Savior as we spiritually walked into the future with Him.

"My God and I will go for aye together,
We'll walk and talk as good friends should and do.
This earth will pass and with it common trifles,
But God and I will go unendingly."

The retreat closed with the group singing "The Lord's Prayer." In the "Afterglow" we fixed our eyes on Jesus, our Leader and Example, in faith . . . let us . . . with determination . . . set our pace . . . saying: "This one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." (Philippians 3:13-14, R.S.V.)

The results: God alone can tell, but the glowing faces and vocal expressions tell a partial story. "This was my first retreat; I shall never miss another." "I felt closer to God than ever before." "I am determined to have a quiet time each day in my life from now on." The worried girl: "I have the answer to my problem now." Miss Davis said, "I know the answer now; I know wherein lies the strength of the Wesleyan Service Guild."

LITERATURE and PUBLICATIONS

"A CHRISTMAS PRESENT FOR A LADY"

MOST of us remember O. Henry's lovely story with the above title.

Our Christmas present this year has been the gratifying returns on the April drive for new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK.

We always deplore the lack of reporting correctly for we received 12,000 new combination subscriptions and less than 6,000 were reported. It takes many months to have reports come from the local Societies, through the districts to conferences and finally to jurisdictions. Therefore, as we survey the reports, you can readily see that it seems as if it were a Christmas present to the circulation department.

Yet it is really a lovely all-year gift to each subscriber. For monthly THE METHODIST WOMAN and WORLD OUTLOOK coming to your door for only $2.50 keep the family alert to the missionary program of the Woman's Society of Christian Service and the entire church.

Several interesting reports have been received indicating interest.

Carol City Woman's Society of Christian Service had the distinction of being the first Society in its district to report a 100 per cent subscription list to both THE METHODIST WOMAN and WORLD OUTLOOK. This is a new Society organized in May, 1957. It is in Miami District of the Florida Conference. The secretary of Literature and Publications is Mrs. Irene Martin. Congratulations!

Also from the Florida Conference, Tallahassee District, Lake City, Florida, comes the following:

"The Woman's Society of Christian Service, First Methodist Church, Lake City, Florida, at a regular business meeting challenged the five circles and the Wesleyan Service Guild to 100 per cent subscriptions to THE METHODIST WOMAN magazine by April, 1957.

"The secretary of Literature and Publications of Circle Four was introduced as 'Miss Publications.' She was dressed in a circular skirt, stole, and hat made of covers from THE METHODIST WOMAN and WORLD OUTLOOK. Her purse was the current study book.

"In turn each secretary would present herself as an idea in the magazines.

"Those appearing were attractively presented as 'A Dutch Girl' accompanied by a song on THE METHODIST WOMAN and WORLD OUTLOOK.

"A unique Christmas tree; a Christian home; a Display of Tools for building a house were used in presenting the different departments and studies.

"The church pews were ribboned off as for a wedding. In place of flowers each row of seats was attractively decorated with our publications.

"We had our Jubilee Meeting in May. All secretaries reappeared in costume. Recognition was made of the one having secured the most combination subscriptions and a Corsage for Missions was pinned on the winner. We are happy to report our subscriptions increased from 57 to 103."

The final results of the April subscription drive are as follows:

The highest district: Houston-East District, Texas Conference, South Central Jurisdiction, where Mrs. Edward Warren of Pasadena, Texas, is the secretary.

The highest conference: Southern California-Arizona Conference, Western Jurisdiction, where Mrs. Troy E. Simmons of Bostonia, California, is the secretary.

The highest jurisdiction: South Central Jurisdiction, where Mrs. W. F. Cooley of Russellville, Arkansas, is the secretary of Literature and Publications.

To each one has been sent the Division Award Banner, which is passed from one winner to another yearly.

Special mention should be made of Ohio Conference, which reported through its secretary, Mrs. F. A. Huston of Ada, Ohio, 392 subscriptions, only seven less than Southern California-Arizona. Also Mrs. Robert E. Lassiter, of Orlando, Florida, deserves special mention as she reported 387 new subscriptions for Florida Conference.

The reports were very close indeed showing: South Central Jurisdiction, 1,466 subscriptions; Southeastern Jurisdiction, 1,436; North Central Jurisdiction, 1,435; Western Jurisdiction, 1,002; Northeastern Jurisdiction, 364; Central Jurisdiction, 53.

We extend heartiest congratulations and appreciation to all who made the April drive a success.

OUR WRITERS

Mrs. Cecil Kane, University City, Missouri, is General Chairman of the Fifth Assembly of the Woman's Society of Christian Service.

Myron F. Wicke is director of secondary and higher education of the Board of Education of The Methodist Church.

Lois Biddle from Central Pennsylvania Conference is a missionary in India.

Louise Oldshue, a former member of the Woman's Division, served as chairman of the Department of Christian Social Relations.

Hazel Rippey from Missouri Conference is a missionary in Japan.

Mrs. Clarence Cranford is president of Western North Carolina Conference Woman's Society of Christian Service.

Mrs. Roy A. Dillon, formerly president of the West Oklahoma Conference, has taught in many conference schools of missions over a period of years.

Paul S. Bosley is immediate past president of the National Conference of Methodist Youth.

Martha Mary Harvey, member-at-large of the standing committee of the Wesleyan Service Guild, is from Chicago, Illinois.

SUPPLY WORK REPORTING

by MRS. B. R. LEWIS, *Chairman*

DISTRICTS REPORTING 100 PER CENT DURING THE YEAR JUNE 1, 1956—MAY 31, 1957

ortheastern Jurisdiction

Baltimore Conference

[1] *Baltimore-West District*

outheastern Jurisdiction

Florida Conference

[1] *Miami District*
[1] *Lakeland District*
[2] *Gainesville District*
[1] *Orlando District*
[1] *St. Petersburg District*
[1] *West Palm Beach District*

Alabama-West Florida Conference

[1] *Dothan District*

Memphis Conference

[1] *Dyersburg District*

Tennessee Conference

[1] *Nashville District*

South Carolina Conference

[3] *Columbia District*

entral Jurisdiction

Washington Conference

[1] *McKensport District*

Central Alabama Conference

[1] *Tuskegee District*

North Carolina Conference

[1] *Greensboro District*

Lexington Conference

[1] *Chicago District*
[1] *Columbus District*
[1] *Cincinnati District*
[1] *Indiana District*
[1] *Louisville District*

West Texas Conference

[3] *Dallas District*
[3] *Waco District*

lorth Central Jurisdiction

North Indiana Conference

[1] *Fort Wayne District*
[2] *Wabash District*
[2] *Richmond District*
[2] *Muncie District*
[2] *Kokomo District*
[2] *Warsaw District*

Northeast Indiana Conference

[2] *Crawfordsville District*

Indiana Conference

[2] *Indianapolis District*

Minnesota Conference

[1] *Northwest District*

Iowa-Des Moines Conference

[3] *Boone District*

outh Central Jurisdiction

North Texas Conference

[1] *Sherman-McKinney District*
[3] *Wichita Falls District*

Southwest Texas Conference

[1] *Corpus Christi District*
[1] *San Antonio District*

Northwest Texas Conference

[1] *Amarillo District*
[1] *Childress District*
[1] *Lubbock District*
[1] *Brownfield District*

Central Texas Conference

[1] *Waco District*
[1] *Fort Worth District*

Texas Conference

[1] *Houston West District*
[1] *Texarkana District*
[1] *Palestine District*

Central Kansas Conference

[1] *Salina District*
[1] *Hays District*
[1] *Wichita District*
[3] *Winfield District*

Nebraska Conference

[1] *McCook District*
[3] *Northwest District*

St. Louis Conference

[1] *St. Louis District*

Kansas Conference

[1] *Kansas City District*

Louisiana Conference

[1] *New Orleans District*

New Mexico Conference

[2] *Carlsbad District*

Southwest Missouri Conference

[2] *Kansas City (Missouri) District*

Western Jurisdiction

Japanese Provisional Conference

[1] *Bay Area District*

Southern California-Arizona Conference

[1] *Arizona District*

[1] 100 per cent reporting for one reporting period.
[2] 100 per cent reporting for the year.
[3] Reporting 100 per cent for two reporting periods.

RECENT ARRIVALS FROM:

Africa: Southern Congo (Brussels)—Miss Pearl Bellinger, 587 California Street, Pontiac, Michigan; Miss Dorothy Buser, Kapellenstr 6, St. Gallen, Switzerland; *Central Congo*—Simmonne Van Oeteghem, R.N., Scarritt College, Nashville 5, Tennessee; *North Africa*—Miss Liv Larsen (Norway), Hartford Seminary Foundation, 55 Elizabeth Street, Hartford, Conn.

India—Miss Maude V. Nelson, R.N., Rt. 4, Box 26A, Henderson, Texas; Miss Elizabeth Carlyle, R.N., 7224 S. E. 32nd Avenue, Portland 2, Oregon.

Japan—Miss Alice Hitchcock, R.N., Selma, Indiana; Miss Kathleen Register (term completed), Box 303, Jasper, Florida.

Korea—Miss Dorothy Hubbard, Methodist Children's Home, Box 36, Jackson, Mississippi.

Latin America: Cuba—Miss Lorraine Buck, Lakewood Estates, Bessemer, Alabama; Miss Leora Shanks, 411 West Franklin, Weatherford, Oklahoma; *Mexico*—Miss Margaret Wade Campbell, Alexandria, Louisiana.

Don't forget to send a combination Christmas gift of THE METHODIST WOMAN and WORLD OUTLOOK to your friends.

ANNUITY GIFTS

Send to the treasurer of the Woman's Division of Christian Service, 150 Fifth Avenue, New York 11, N. Y., for the leaflet "Annuity Dollars Make a Difference," and find out how our annuity plan can help you and at the same time give added financial support to our world-wide program. An annuitant of the Woman's Division by her annuity gift builds up not only a personal income, safe and steady, but makes it possible to strengthen the work of the Woman's Division at home and abroad.

Clip this coupon. Mail it today!

Please send me your free leaflet, "Annuity Dollars Make a Difference."

Name .....

Address .....

City..... **Zone**..... **State**.....

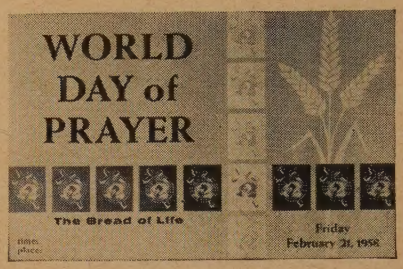
Date and year of birth.....

WORLD DAY OF PRAYER

FRIDAY, FEBRUARY 21, 1958

Theme: The Bread of Life

Worship Service. The service for 1958 comes from Australia. With quiet dignity it reflects the beauty of the Psalms, as well as the depth and inspiration of our Christian faith. It offers to a weak and hungry world food for the soul; to a waiting world, the promises of our Master. Through Him we can offer strength, comfort, and hope to a weary and war-torn world. 5 cents each; 100 for $4.50.



Call to Prayer and Project Folder. This leaflet is used as an individual invitation to worship. It may be widely distributed to hospitals, homes for elderly people, military posts, penal institutions, and shut-ins, that they, too, may join with the world in prayer. (Sold only by the hundred.) 100 for 45 cents.

Children's Service. "God's Steadfast Love" is the children's theme. Besides the leader, five children (with speaking parts) and a small accompanying group of children are required. 5 cents each; 100 for $4.00.

Guide for World Day of Prayer Committees. Information for speakers and plans for preparation, promotion, and program development. 15 cents each.

Poster. Display widely on church bu letin boards, church rooms, and sto windows. Use in every available pla for an attendance promoter. In tw colors; size, 12 by 18 inches. 10 cen each.

Report Blank and Offering En velope. One of each with each quan tity order. Free.

Basic Packet. Contains one each the six preceding items. 35 cents.

World Day of Prayer Emblem Seals. Size, 1½ b 2¼ inches. (Sold only in sheets; please order b *number of sheets.*) Sheet of 30 seals, 15 cents; 10 more sheets, 10 cents per sheet.

Dramatic Presentation. "Thy Will Be Done." An on the-scene glimpse of the World Day of Prayer offering at work. (Four copies recommended.) 15 cents each.

Drama of the World Day of Prayer. (Five copi recommended.) 25 cents each.

The Day Thou Gavest. By Ruth Mougey Worrell. Th story of the World Day of Prayer. $1.00 each.

World Day of Prayer Map. In four colors; size, 18 by 24½ inches. 25 cents each.

Orders for above material cannot be filled after February 7, 1958.
Please make out your order carefully; material sent as ordered cannot be returned for credit.

NEW MATERIALS

Prayer Calendar, 1958. New material in this year's *Prayer Calendar* includes not only Woman's Division deaconesses and missionaries, but also the names and addresses of all missionaries of the Division of World Missions. Valuable for every Methodist home. *Ready about December 1.* 60 cents.

Actions Speak Louder. An excellent supplementary booklet to use with the study of *Christ, The Church, and Race.* Pictures and text tell of projects of the Woman's Division in this field. 60 cents.

Ruth F. Thomas, Beloved Missionary to Mozambique. Biographical sketch and story of her work on the mission field. 10 cents; 3 for 25 cents.

Message From India. Various types of service und the Woman's Division in India are graphically po trayed through pictures and text. 35 cents.

The Formative Years. Pictures and descriptions the ten secondary schools maintained across our land b the Woman's Division of Christian Service make th booklet valuable circle study material. 35 cents.

A Mile Ahead. The colleges, junior and senior, in th pamphlet are grouped according to their relationship the Woman's Division and other co-operating agencie 35 cents.

The Secretary of Children's Work. This leaflet d scribes the duties of the secretary and her relationsh to her church school. Free for postage.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR NEW CATALO

Orders for the above may be sent to your nearest address—
Literature Headquarters: **7820 Reading Road, Cincinnati 37, Ohio**
Distributing Offices: **150 Fifth Avenue, New York 11, N. Y.—83 McAllister Street, San Francisco 2, California**

The retail stores of The Methodist Publishing House also s the literature of the Woman's Division of Christian Servi

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